The Priest

Edited By Priests For Priests

July, 1957

urrente Calamo 483
rainwashing In The Schools .. 501
onnersreuth Again 506
de-Thoughts On A
Rackets Probe 512
A Fund-Raising
"Kickoff" Talk 516
An Ancient Blessing
Of The Sick 522
'We Built Our Own
Catechetical Center' 528
Henry's Archbishop Cranmer 533
Code And Cult 538
Book Reviews 540
Correspondence 549

PROJECTS FOR INSTRUCTING CATHOLIC STUDENTS IN PUBLIC SCHOOLS

Plan NOW for classes next September

Advanced Course for Catholic Living

by Sisters,
Mission Helpers of the Sacred Heart.

BOOK ONE

Instructions in this book for ninth grade students deal with "Man As An Individual in His Relation to God."

BOOK TWO

This book for the tenth grade student in public high school deals with "Man in Society and His Relation to God." It builds on the fundamentals of sociology, theology and Church history.

STUDENTS MEMO PAGES

for Advanced Course for Catholic Living (Books One and Two)

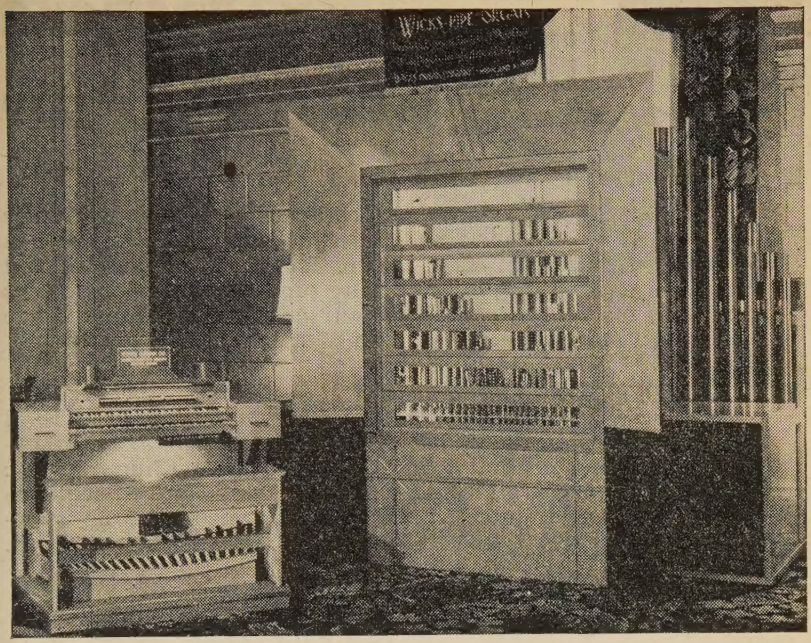
Lessons in master text outlined on single pages. Suggest Scripture texts; ideas to remember; ideas to analyze. Plus two blank pages per lesson for notes.

Correlated with the text, the memo book is a valuable aid to the student in preparing and learning the lessons.

	Single Copy	5 or More	100 Copies
BOOK ONE—First Year High School			
Teachers Manual			
216 pages—size 8½"x11"	2.75	2.50	130.00
Students Memo Pages			
120 pages—size 6"x9"	1.25	1.10	56.00
BOOK TWO—Second Year High School			
Teachers Manual			
192 pages—size 8½"x11"	2.50	2.25	125.00
Students Memo Pages			
96 pages—size 6"x9"	1.00	.85	40.00

Order from **OUR SUNDAY VISITOR** *Huntington, Indiana*

Another First by Wicks



CRAMPED for organ space?

INSTALLATION PROBLEMS?

PROBLEM LOCATING BLOWER AND TIN PIPE?

Get the new *Forward* (4) Pipe Organ

Designed with excellent tone and eye appeal, with all four families of tone represented and Wicks' exclusive Direct Electric Action for clean, crisp tones, and silent action. Glass expression louvers for displaying natural beauty of stately pipes. No installation problems, no wiring and no tin work.

For complete information, simply write:

The House of Wicks

WICKS ORGAN COMPANY • HIGHLAND, ILLINOIS

TWO IMPORTANT YARDSTICKS of Successful Fund Raising

1. Attainment of FINANCIAL Goals

Your best assurance of a financially successful campaign is to entrust its planning and direction to a company with a record of successful fund raising for Catholic parishes and dioceses. Our exclusively Catholic fund raising record shows millions of dollars secured for our clients, with the average collected for campaigns of 90.8% of subscribed amounts.

2. Attainment of SPIRITUAL Goals

Your fund raising activities must be conducted at a level that will create greater harmony among parishioners, greater cooperation in Church affairs, and greater Church Unity. Here, again, we are pleased to display our record of achievement of these intangibles through our insistance on standards in keeping with the dignity of Holy Mother Church.

Our Distinctively Different Methods of Fund Raising are Successful by Both of these Measurements

Your problems can be solved by the application of our techniques . . . techniques developed through field experience to meet successfully the needs of the Catholic Church. We invite you to refer to any Pastor for whom we have conducted campaigns. The records of all our campaigns are available for your information.

HUGO A. Gold COMPANY
ECCLESIASTICAL FINANCIAL PLANNERS

WRITE OR TELEPHONE COLLECT
TO ANY OF OUR OFFICES

WESTERN OFFICE
1987 Macon St.
Aurora, Colorado
EMpire 6-1716

MIDWEST OFFICE
821 No. Karlov Ave.
Chicago 51, Ill.
BElmont 5-7055

WEST COAST OFFICE
3450 Geary Blvd.
San Francisco 18, Cal.
SKyline 1-8600

Current Calamo

Papal Honors

TWO Los Angeles pastors have been named Domestic Prelates of His Holiness: James P. Buckley and Thomas F. Fogarty.

* * *

In the Archdiocese of New York, Msgr. Joseph MacCarthy has been made a Prothonotary Apostolic. Fathers Clement J. Rieger and Joseph P. Mannix have been made Right Reverend Monsignori, and Father Joseph F. Marbach has been named a Papal Chamberlain.

* * *

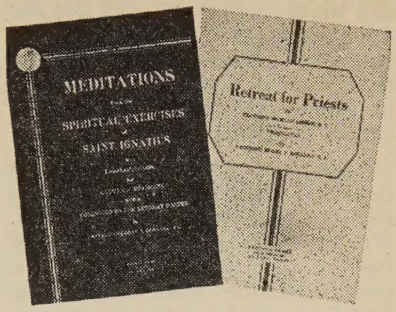
Six Omaha priests have been made Domestic Prelates: Joseph F. Faso, Herman Kaup, Bartholomew J. Leahy, James J. O'Brien, Michael A. Quinn, and Joseph A. Suneg.

The Memorial Chalice

WE clipped the following from the Propagation of the Faith column in the June 2nd issue of the Brooklyn Tablet:

"It seems only a few short years ago that we were constantly besieged by requests for such things as chalices and ciboria for the missions. Well can we remember some of our bishops in far-off parts of the world asking us if

RETREATS



MEDITATIONS FROM THE SPIRITUAL EXERCISES

of Saint Ignatius, in looseleaf suitable for use in Laymen's Retreats with Foreword by Rev. E. J. Bernard, S.J. Price per set **$0.50**

Plastic bound $1.00

RETREAT FOR PRIESTS

by

REV. ANTOINE GIROUX, S.J.

Translated by
Rev. E. J. Bernard, S.J.

"Retraite Pour Les Pretres" is without doubt a masterful exposition of the Spiritual Exercises.

Father Bernard, whose translation is done faithfully, has retained all the fine points of the French original, and added a zestful and invigorating touch which makes RETREAT FOR PRIESTS a treasure of spiritual wisdom.

Loose leaf edition, postpaid $1.50

Plastic bound $2.00

REVISTA PRESS, Publishers
Box 203, Dept. P, El Paso, Texas

there were any chalices left by priests who had departed this life and which they might well use for the young classes of missionaries just about to be ordained. At that time we did not have very many to give away, even during the course of a year.

"Then someone gave us the idea that it would be a nice way to remember those who were departed. We gave the thought to one or two of our undertaker friends, never thinking what the results would be. The practice became so widespread that now we are at a loss how to dispose of the number of chalices which we are constantly receiving. If any one knows a missionary who needs a chalice, we will be very happy to send him one. In fact, within the past month or two, we have given to Religious mission societies as many as 20 or 30 apiece."

The Most Reverend Director concludes with the tactful suggestion that a ciborium, vestments, a monstrance, hard cash, would be equally acceptable. And that clears up for us the mystery of the funeral chalice, proposed in our last issue.

Odds & Ends

WITH this issue, Msgr. Paul R. Coyle takes over as author of Code and Cult. A Pittsburgh priest, Msgr. Coyle studied at Duquesne University and St. Vincent's Seminary, Latrobe, Pa., where he was ordained in 1937 by

THE PRIEST **JULY, 1957** **VOL. 13, NO. 7**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

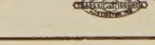
To members of Catholic clergy and religious in the United States and Canada, $3.00 per year, $5.00 for two years. To seminarians, $1.50 per year. Foreign, $4.00 per year, $7.00 for two years. To seminarians in foreign countries, $2.00 per year.

Editorial and Business Staff:

Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. ..... Editors
V. Rev. Paul R. Coyle, J.C.D.
Rt. Rev. Wm. L. Newton, P.A., M.A., S.S.D.
Rt. Rev. Michael Andrew Chapman
Rev. John F. Cronin, S.S., Ph.D.
Rev. Walter J. Schmitz, S.S., M.A., S.T.D. ..... Associate Editors
F. A. Fink ..... Business Manager
Martin E. Greven ..... Advertising Manager
Our Sunday Visitor, Inc. ..... Publisher

Indexed in the Catholic Periodical Index.

Address all business communications to THE PRIEST, Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.



'FAIR SHARE'* HIGH SCHOOL CAMPAIGNS

$10,360,000

IN GREATER CINCINNATI, OHIO

GOAL—$6,000,000

$1,950,000

IN CITY OF SPRINGFIELD, ILLINOIS

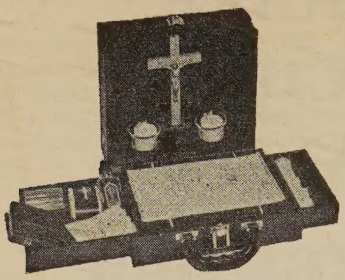
GOAL—$1,800,000

Consultation without obligation

THOMAS RICHARD FINN AND ASSOCIATES

15 West Tenth Street
Kansas City 5, Missouri
Telephone: Victor 2-6292

**Reg. U. S. Pat. Off.*



"SACRA-KIT"

Reg. Trade Mark

Portable Sick Call Set

- For DIGNITY AND CONVENIENCE in administering at the bedside.
- Designed by a priest for priests' use in HOSPITALS AND HOMES.
- Ideal for administering LAST RITES and for COMMUNION CALLS.
- Well-constructed case finished in leather fabric. Ventilated, lined in velvet. Size: 11¼ X 10½ X 4.
- EASY ACCESS to sick call needs in sliding tray.
- Case equipped with removable crucifix, candle holders, candles, linen cloth, holy water bottle, and **special ablution cup.** Space is provided for **your own** Stole and Ritual.
- Priced at $29.75, postpaid in U.S.A. when payment is sent with order.
- MONEY-BACK GUARANTEE that you'll like it.

Write to:

L. A. CALHOUN CO.

4020 Elliot Ave.,
Minneapolis 7, Minn.

Or order through your local church goods dealer

Currente Calamo

the late Bishop Boyle. He made his doctoral studies at the Catholic University.

Msgr. Coyle is Officialis of the Diocese of Pittsburgh. Father Marbach, who preceded Msgr. Coyle as our canonist, has just been made a Very Reverend Monsignor.

* * *

The excellent review of Father Gillis' book in our last issue was written by Father John Coogan, S.J., of the University of Detroit. His signature fell off while the type was being carried through the shop.

* * *

Our mention of a free set of Breviaries has so far brought five applications from priests and seminarians. This suggests that priests with two sets might put the extra one out to work for God. We will be happy to serve as middleman in advertising such sets and in forwarding applications.

Watch Out!

BROTHER Mathias Barrett, Superior of the Little Brothers of the Good Shepherd, 601 Second Street, SW, Albuquerque, New Mexico, informs us that he is receiving reports that a man is traveling about the country cashing checks and using the names "Brother Stewart Farrell," "Father Stewart Farrell," or "Stewart Farrell Brother" and identifying himself with the Holy Ghost Family Church or the Brotherhood of the Good Shepherd at the Albuquerque address.

Brother Mathias states that this man is in no way connected with

MEMO:

Get ready for summer comfort

Buy a *Toomey* Zephyr Cassock

It's light as a breeze

$19.50

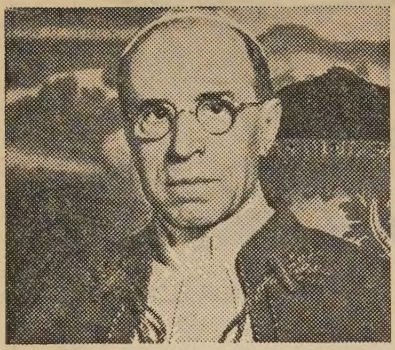
- The Zephyr Cassock is designed specifically for hot weather comfort.
- Made of Acetate Sharkskin — proved by missionaries in tropic countries.
- Constructed entirely without lining for maximum coolness.
- Finished with regular cassock buttons — cuffs — hand tailored collar.

Zephyr Cassocks can be had in the following sizes.

BACK LENGTH	CHEST 36		CHEST 38		CHEST 40		CHEST 42			CHEST 44			CHEST 46			CHEST 48	
BASE OF COLLAR TO ANKLE	COLLAR 14	14½	COLLAR 14½	15	COLLAR 15	15½	COLLAR 15	15½	16	COLLAR 16	16½	17	COLLAR 16½	17	17½	COLLAR 17½	18
62″																	
60″																	
58″																	
56″																	
54″																	

BUY THEM FROM YOUR *Toomey* DEALER (RELIGIOUS SUPPLY HOUSES) THROUGHOUT UNITED STATES OR CANADA

R. J. TOOMEY CO.



The Pope speaks to *you*

on all the vital problems confronting our faith, our lives, and our world today

Here is the Holy Father's encouraging, enlightening counsel on Love and Marriage, on Divorce and Birth Control, on Education, the Sciences, the Arts. Here are his thoughts on the Church and Religion, on History and the Atomic Age, on Society and Politics, on War and its Consequences. Pope Pius XII's most important pronouncements are brought together for the first time in this inspiring 380-page volume.

Now at your bookstore, $4.50

THE POPE SPEAKS

Edited with the assistance of the Vatican Archives by MICHAEL CHINIGO

PANTHEON

the Little Brothers of the Good Shepherd.

Brother Mathias says his community gave shelter, food and other assistance to a man giving the name of Stewart Farrell. He says this man was not only not a member of his community, but was not connected with any Catholic church, and was not even a Catholic. He is described as being about 26 years of age. Brother Mathias says his community gives assistance to all who apply to it.

Meet Dr. McManus!

WE had the pleasure last month of meeting with a former student of ours at St. Charles College, Baltimore, David McManus. It had been our privilege at various times to teach David algebra, English, ancient history, and perhaps various other obscure branches of secondary training. And that is how he remembered him — as a lanky, fuzz-faced adolescent.

Well, David quit the seminary, finished college at Loyola, and then went to the Sorbonne for his doctorate. While in Paris he married a German girl, name of Schwann, and thereby he found himself a life's work. For L. Schwann, located at Duesseldorf, is one of the biggest publishers in Germany. Schwann publishes more Bibles than Herder.

But David is most interested in pushing Schwann's church-music publications. Their list of composers reads like a who's who of contemporary artists: Peeters, Hilber, Perosi, Schroeder, Heinrich Weber, et al. They also publish old

masters such as Palestrina, Lassus, Vittoria, Anerio, et al.

The format is sumptuous—each edition a masterpiece of artwork, engraving, and layout. (You know the Germans!)

Crowning this collection of church music is the Schwann edition of the Kyriale and Graduale Romanum (Vatican) — two handsome volumes which David hopes to make more widely known in this country.

Over here, David calls his publishing enterprise the Helicon Press, Inc., and his catalogues may be had at 819 Nottingham Road, Baltimore 29.

Our luncheon with David was both enjoyable and profitable. We got a half-page ad out of him for this issue.

Sacred Heart Retreat House

WE thought that the following press release would be of some interest to you, particularly if you have ever visited Auriesville, N.Y., rich in scenery as well as in history.

A total of 591 diocesan priests and religious made the Priests' Retreat last year at the Sacred Heart Retreat House there, the largest annual attendance since its opening, eighteen years ago. The figures can be broken down as follows: seven Bishops, 45 Monsignori, 93 pastors, 307 assistants, 30 professors and 22 Armed Forces chaplains, representing 61 dioceses; 22 superiors, 51 assistants, 20

STERLING SILVER
CHALICES

Beautiful artistry and skilled workmanship give distinction to each Chalice in Shreve's extensive selection. Prices (including paten and case) range from $125.

Write for our Catalog

SHREVE'S

SAN FRANCISCO 8
CALIFORNIA

Established 1852

Allied builds into these beautiful and extra-useful bags everything to meet the demands of the active life and work of the priest. And they provide you with the most in beauty, dignity, and economy.

You buy direct and save

LIFETIME CONSTRUCTION

UTILITY BAGS

Sturdy and lightweight. Of top grain cowhide. Fully lined. Made to carry the clergyman's every travel accessory. 2 inside pockets for storage. Compact. 2 double-duty leather handles. Zipper. Strong lock and key.

Style	Size	Price
1235	11½ x 8¾ x 5	$ 9.00
225	15 x 11 x 7	11.00
1860	17 x 9½ x 12	13.50
2060	20 x 11½ x 12½	19.00

MAN-SIZED WARDROBE **GLADSTONES**

In genuine Cowhide

Very popular bags because they're very roomy and yet compact. Sturdily constructed on metal frame for durability. Large accessory pocket on one side of center divider; a separate compartment on the other side. Deep interior holds extra large wardrobe.

Style	Size	Color	Price
No. 214	24"	Black	$16.50
No. 216	26"	Black	$18.00

Write for free catalog of clergymen's travel bags and brief bags.

Mail orders shipped the same day received. Add 50¢ shipping and handling charge. Send check or money order. Money back guarantee.

ALLIED BRIEF CASE CO.

186 Fifth Ave., Dept. P-7, N. Y. 10, N. Y.

Currente Calamo

professors and one Armed Forces chaplain from religious communities.

Rev. William J. Schlaerth, S.J., is director of retreats, and you may write him for a schedule, after letting us inform you that many of the retreats are completely filled and you might need a little time to get in.

Planning A Catholic Wedding

ONE of our readers recently inquired if there is any standard authoritative source of direction for the conducting of a Catholic wedding. Thanks to Msgr. Paul F. Gauci, Sacred Heart of Jesus Church in Baton Rouge, we are happy to refer you to a pamphlet which he keeps in supply for his parish pamphlet rack entitled "Planning a Catholic Wedding." It may be obtained, for fifty cents, from:

Confraternity of Christian Doctrine
7845 Walmsey Avenue
New Orleans 18, La.

This looks like the answer to a pastor's prayer, not to mention the busy and somewhat preoccupied bride and her mother. There are chapters not only on what one might consider the social essentials but on any number of details that might well be forgotten in haste, and repented at leisure—thank-you notes, picture record, guest list . . . We would like to single out one chapter as a model: "Some Archdiocesan Provisions Regarding Marriage."

Fund Raising Is No Guessing Game
But, if you like puzzles . . .

HOW MUCH WOULD YOU THINK YOU COULD SAVE IF, NEEDING $300,000 FOR PARISH EXPANSION, YOU HAD A FUND RAISING CAMPAIGN INSTEAD OF BORROWING?

☐ **$5,500** ☐ **$16,000** ☐ **$28,000**
☐ **$41,000** ☐ **$56,000**

Borrowing $300,000 at a very favorable four per cent interest per annum, with a repayment schedule of $30,000 a year for ten years, would cost in interest charges exactly $66,000!

Average Lawson Associates fees for the twenty most recent $300,000 campaigns were $9,800.

Did you check the $56,000 figure above? Your saving would be $56,200.

And you would have no $300,000 principal to repay. You would have a more united and enthusiastic laity. Very important, too, is the fact that your parish would not be tied to a long-range debt repayment program which would stultify parish growth.

Lawson Associates has just completed two more Central Catholic High School campaigns, in Pennsylvania and New York, adding more than $2,000,000 to the $23,000,000 previously raised for Catholic High Schools in the nation. This is another reason for Lawson Associates Leadership.

LAWSON ASSOCIATES inc.

FUND RAISING COUNSEL ROCKVILLE CENTRE, N. Y.

New Books

Portrait of a Champion

By Joseph E. Kerns, S. J.—This biographical portrait of the holy Jesuit novice, Stanley Kostka, is freely sketched, lovingly filled in, and done with scholarship and creative imagination. The book possesses a compelling charm and presents a genuine likeness of the saint. $3.50

Priestly Existence

By Rev. Michael Pfliegler, translated by Francis P. Dinneen, S.J.—A brilliant study of personality and character types found in the priesthood, by an author who has won wide recognition in his native Austria. $6.00

From Fashions to the Fathers

By Hilda C. Graef—A graceful self-portrait by the well-known author, scholar, convert, essayist, and biographer. The book also provides a revealing glimpse of Europe between the Wars and of the Catholic writer at work today. $4.00

Fenelon's Letters to Men and Women

Selected with an Introduction by Derek Stanford—Archbishop Fenelon was one of the great religious psychologists of all ages. This book is a selection of his letters, mostly to laymen, urging them to personal sanctity, helping them to wrestle with themselves, and with the problems of their state. $4.00

Wherever good books are sold

The newman press

WESTMINSTER, MD.

Currente Calamo

A Classic On Vocations

REPRINTS of Father Cyril Dukehart's splendid vocational article in our March issue may be had on application to our business office in Huntington, Indiana. The article was highly thought of and, indeed, was officially distributed in the Archdiocese of Detroit as well as in Lafayette and Richmond. It is on its way to status as a classic.

You will recall that Father Dukehart, as a Sulpician, has made a career of forming priests. After years of experience at St. Edward's Seminary, Seattle, he was appointed president of St. Charles College, the famous preparatory seminary in Baltimore.

The Reverential Capital (Cont'd)

A reader tells us how disappointed he was that we didn't follow through after introducing the topic of the "reverential capital" in January.

But, really, in that field it is every man for himself. There are no conciliar decisions to guide us. For instance, we have just finished checking over a manuscript whose author apparently capitalized everything that had ever been sprinkled with holy water (yes, he capitalized that, too): confessionals, chalice, seminarian—although, curiously, he later referred to an "expelled seminarian," using the small letter in that case. The poor

boy had evidently lost his Sacred Character in the process of Expulsion.

Words in series are likely to be especially eccentric, v.g. "the Pope, Cardinals, Bishops, priests, monks, and Nuns." Or, "baptism, confirmation, and Holy Orders imprint a Character."

In our work with manuscripts we have very few set rules. Like all editors, we strive mightily for consistency above everything. We try always to capitalize "Mass" and "Bishop." But beyond that, our only other rule is to economize with capitals. We have to, in sheer self-defense. Otherwise, as we indicated previously, we would soon end up like the Germans, capitalizing every substantive without exception.

What Car D'You Drive?

ACCORDING to a study conducted by a team of social scientists who used a variety of probing techniques on 352 car owners in the Chicago area, the following owner-personalities were suggested by the names of the various cars:

Cadillac: "Proud . . . flashy . . . salesman . . . middle-aged . . . social mobility . . . good income level . . . responsible."

Ford: "Speed demon . . . good income . . . young man . . . proud . . . upper lower class . . . drives to work . . . practical."

DeSoto: "Conservative . . . responsible . . . matron . . . upper middle class . . . good income . . . proud."

A Life Income Investment

Invest through our

MISSION CONTRACT

A good way of aiding charity and receiving a reasonable

INTEREST FOR LIFE

for details, write to

REV. FATHER RALPH, Nat'l Dir.
S.V.D. CATHOLIC UNIVERSITIES
316 N. Michigan Ave. Chicago 1, Ill.

Position Wanted

ORGANIST CHOIRMASTER

Ten years experience: liturgical, nonliturgical, mixed, adult and junior choirs. Teaching experience: piano, organ, theory, appreciation and chorus. Can sing daily Masses. Address, references: 25 Stratford Road, New-Britain, Conn., or 6 Cairns Avenue, Granby, Que., Canada. Can speak both English and French.

FOR MALE VOICES

MISSA MARIALIS

four-part alternating with popolo

by Richard Ginder

A virile Mass,easily performed

Ideal for seminaries
and other communities of men

J. FISCHER & BRO.

Harristown Road, Glen Rock, N. J.

Currente Calamo

Studebaker: "Neat look . . . sophisticated . . . intellectual . . . mobile . . . professional young man."

Pontiac: "Stable class outlook . . . middle of road . . . married woman . . . mother . . . sincere . . . conventional . . . busy."

Mercury: "Salesman . . . assertive . . . mobile . . . modern . . . substantial . . . lower middle . . . father . . . quick."

"People who want to seem conservative, to tell the world they are very serious and responsible tend to buy Plymouth, Dodge, DeSoto, Packard, four-door sedans, dark colors, minimum accessories and gadgets.

"People who want to seem sociable and up-to-date but in a middle-of-the-road sort of way tend to favor Chevrolet, Pontiac, Buick, Chrysler, two-door coupes, light colors, moderate accessories and gadgets.

"People who want to express some showiness, to assert their individualism and modernity, tend to buy Ford, Mercury, Oldsmobile, Lincoln, hardtops, two tones, bright shades and hues, a range of extras, gadgets, fads.

"People who need to express unusual status or individual needs favor Cadillac (ostentation, high status), Studebaker, Hudson, Nash, Willys, convertibles (impulsiveness), very bright colors, red, yellow, white, latest gadgets and accessories."

We once sat in on a debate between two priests as to what car a priest should own. The first

The Charles J. Francis Co. provides:

Insurance against fund raising failure!*

Recently, a parish undertook a $125,000 campaign for which the directing company charged a most reasonable fee. After an honest effort to raise the required sum, the campaign ended $82,000 short of its goal. Nevertheless, the parish was still obligated to pay the full fee based on the $125,000 goal . . . This occurred because an excessive goal was set, which is often the case when there is no FEE REFUND PROVISION* in the campaign contract.

Had this campaign been directed by the Charles J. Francis Company, this parish would have had the protection of the fee refund provisions of our contract, which provide for a proportionate reduction in fee in cases where the contracted goal is not attained.

Half a million dollars raised for New Seminary

The $400,000 campaign for a new seminary for the Diocese of Hearst, Ontario, conducted by the Charles J. Francis Company, raised over $500,000. Reaching a campaign goal is an indication of sound fund raising direction, but to exceed it by more than 25% reflects the extreme professional experience provided by the Charles J. Francis Company.

Campaigns in Progress: Holy Name Parish, Omaha, Nebraska
St. Mary's Parish, Leavenworth, Kansas

Write now for information. We have directors located throughout the United States. They will be glad to meet with you and discuss your financial requirements and analyze your potential. Such meetings are for your information and incur no cost or obligation.

Guaranteed Goals plus Client Dividends

Charles J. Francis Company

FUND RAISING • PUBLIC RELATIONS

4526 The Paseo—Room 3
Kansas City 4, Missouri

84 Ninth Street
San Francisco 18, California

The original

CROW WING
GARMENT

designed and tailored

PARTICULARLY FOR THE CLERGY

Available in either the WINTER or SPRING model.

Sui generis primum
Sui generis optimum

For full information and literature, write

Crow Wing Garments

P. O. BOX 155
BRAINERD, MINNESOTA

Currente Calamo

contended that only a Cadillac would do, since "nothing is too good for the Blessed Sacrament," while the other argued that a Cadillac in the hands of a priest is nothing but "a social irritant."

So the first priest compromised and bought himself a Lincoln.

Famous Abbot

IF you were to address a letter to the Father Abbot of SS. Vincent and Anastasius at Tre Fontani near Rome, your answer would come back over the signature of Pope Pius XII. For centuries this abbey was a benefice given to cardinals. When the last Cardinal Abbot died in 1913, St. Pius X decided to hold it himself, ruling it through an administrator. And that is the way things have continued.

The property includes four churches with adjoining monasteries and big estates which are farmed by a small community of laymen.

Tre Fontani is the traditional site of St. Paul's martyrdom.

Sharing

ALL of us have read a great deal lately about experiments in modern education. The ruling objective in recent years seems to be to get the kids social minded, prepared for society, to make school "real life," etc.

A letter from a friend introduced us to a new practice which, at least in this case, can have start-

for the
Priest who wants
the Best...

Toomey

CLERIC-COLLAR
Shirtfronts and Rabats

There is a specific model for every popular collar style and size — *You get exact fit* —

materials and workmanship are high grade — *You get a handsome product* —

the collar bands are guaranteed not to wilt from perspiration — *You will always look trim in a Toomey front* —

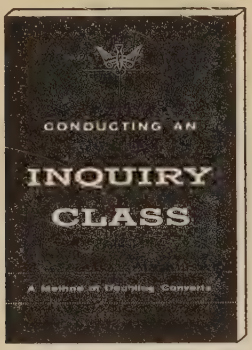
and the price is low because we share our savings from volume production with you.

Our De Luxe Shirtfronts have elastic arm straps and waistband. Standard models have waist tie-strings.

BUY THEM FROM YOUR Toomey DEALER (RELIGIOUS SUPPLY HOUSES) THROUGHOUT UNITED STATES OR CANADA

R. J. TOOMEY CO.

NEW . . . *and needed!*



Designed to assist pastor and lay leader to bring the churchless to the Inquiry Class.

A hand-book for training the zealous parishioner

From prayers to plans and book lists, this new manual sets out the basic procedures tested by one of America's foremost leaders in the Apostolate to the Convert.

In 24-pages, Father O'Brien outlines the method of: 1) recruiting prospects, 2) conducting the class, 3) receiving the converts.

Stressed generally is the necessity for fostering a pastor-parish zeal for convert work; particularly, the teamwork needed between pastor and a select group of laymen to man an appealing and effective program.

Details and suggestions presented in this booklet are of invaluable aid to pastor and layman. They will prevent repetition of mistakes made in the past and will presage success in future endeavors.

30c per copy

Five or more, 25c each
$11.50 per 100 plus postage

OUR SUNDAY VISITOR INC.
HUNTINGTON, INDIANA

Currente Calamo

ling repercussions. It seems that in her (public) school the kids now have a new experience called "sharing." Just what this means seems to be that the children bring objects from home and tell little stories about what they are doing or what is going on in the family. A small boy got up to "share" this fascinating information with his classmates . . . "My mommy's in the hospital. They fixed her, just like the cat!"

George A. Pflaum

IN a friendly (and not unusual) exchange of letters recently with Bill Holub, Information Director, we were surprised to learn that George A. Pflaum Company will be celebrating its seventy-fifth anniversary in the classroom periodical business in 1960. So it comes out that the *Young Catholic Messenger* is the oldest youth publication in the country.

By the time the great day rolls around we hope to have an article ready to commemorate the event. Incidentally, while we pass this along for your information, we do not care to say how many years ago it was that we read the YC Messenger.

Examination Of Conscience

ONE of our readers sent us a clipping about a courageous young doctor, Lloyd Judd, Jr., in Oklahoma City, who offered himself as a human guinea pig when

he found that he was suffering from leukemia, for which there is no cure.

After his inevitable death the family released nine tape recordings he made during his last illness, which reflect his high ideals towards the medical profession. Our man writes that it made him examine his conscience as a priest and that it might perhaps serve the same purpose for the rest of us. Dr. Judd left these two messages, among others, by way of testament to his children:

> "If you place personal problems ahead of the life of your patient, get out of medicine; it has no place for you, or you for it."

> "Are you willing to get out of a warm bed in the middle of the night when you desperately need rest, drive 20 miles knowing you will not be paid to see someone you know can await morning and the completion of your rest? If you can answer yes to this, I feel you are qualified to start the study of medicine."

It is no wonder that priests and doctors seem to take to each other. They have a basic kinship. As one non-Catholic doctor told us when we ventured to tell him he was working too hard: "Father, we're in the same business. You heal the souls and I heal the bodies."

Boiler EXPLOSION Insurance

25% DISCOUNT

- 2 inspections each year by trained engineers
- Broad form coverage
- Automatic coverage on new equipment
- Written through largest boiler insurance company

Get a free quotation before the heating season begins

CONTACT

CATHOLIC MUTUAL RELIEF SOCIETY OF AMERICA
A non-profit self-insurance fund for Catholic Church properties
BOX 1155 OMAHA 1, NEBRASKA

M
W
O

NOTHING MEASURES UP TO MWO

When it comes to
Fund Raising Services

- **Career-Trained Directors**
- **"ON THE SCENE" decisions**
- **Achievement through client satisfaction**
- **Pledge payment period service**
- **Economical, reasonable flat fee**

Yet, MWO considers its greatest assets to be the many friends it has gained and the many recommendations it has earned through dependable, satisfying service, everywhere.

MAHONEY, WIELERT & O'BRIEN

280 MADISON AVENUE, NEW YORK 16, N. Y.
MUrray Hill 9-7891-2

THE PRIEST

THE PRIEST JULY, 1957 VOL. 13, NO. 7

Editorial Comment

Brainwashing In The Schools

ON the first page of this issue of the magazine is a photo of part of New York City's congested West Side Highway. The headline reads: We Need New Highways.

One might well ask an idle, "So what?", or "Who cares?"! This sounds simply like a little more propaganda for a national highway program with which we are all now pretty well familiar. No one is particularly upset about it, and, we suppose, the experts may well be trusted to argue it out among themselves. Of course there is the question who is going to pay for these highways, over which issue hangs the inevitable question mark of more and more government ownership and control.

Precisely what annoyed us and the editor of the *Wall Street Journal* who called the whole thing to the attention of its readers is the fact that the headline appeared in a four-page newspaper published by American Education Publications of Columbus, Ohio, and New York Wesleyan University. The editor's first grade child brought it home one day. Apparently it is the kind of thing to which even our grade school children are now being subjected in the name of education.

The gist of the article under the heading embodied a broadside endorsement of a $50,000,000,000 highway program to be underwritten by the federal government. One may even waive this point. Still, it is hard to see why a program of such scope involving so many tangled issues can be proposed to impressionable seven-year-olds as daily reading matter. Whatever in the world do kids know about these matters? How can it possibly be any concern of theirs? And who has the audacity to present the case for federal intervention to little children as something beyond argument which they are expected to ac-

cept on the authority of obscure and irresponsible "educators" to whom we somewhat optimistically entrust them?

Talk about indoctrination! When we were first ordained, the dirtiest word in the jargon of the educationalist was "indoctrination." Each little searching mind, the center of its classroom, was implicitly trusted with the ability to arrive at its own body of truth. The teacher was rather a traffic director or a kind of master of ceremonies whose chief care was to stay out of the way lest she impede the progress of the student towards the acquisition of wisdom. Naturally this whole endeavor was more than a little mad but it passed as Education (with a capital letter) and people got M.A.'s and Ph. D.'s if they could show sufficient docility towards professors at Columbia University who were clearly not "indoctrinating" anybody! Well, we have always suspected that the ones who talked most about the evils of indoctrination were the most doctrinaire! Yet, we had hoped that the day of arrant propagandizing had run its course, that day of George S. Counts and Harold Rugg and Dean Melby and Stuart Chase and John Childs, to mention the most prominent disciples of John Dewey.

Little Red School House

The Honorable Paul W. Shafer of Michigan once tried to smoke them all out in a speech in the House of Representatives in 1952. His effort was impressive and we shall be heavily indebted to him for some of our following remarks; but it appears that there are still termites aplenty in the famous "little red (?) school house."

Beyond question the basic and most cherished assumption of the modern professional educator is that of his role of prophet and maker of the modern mind. Once the teacher rather modestly looked upon himself as the transmitter of the nation's heritage, political, social, national and religious. Today he is formally taught to conceive of himself as a revolutionary from whom all good things flow. He is trained to be "social minded," "forward looking," "liberal" and, incidentally, omnicompetent. From the narrow four walls of his classroom he looks over the whole world, scans the horizon, and tells the student even at the age of seven how to run the one and control the other.

This is the theory of Social Reconstruction which had its most celebrated expression in a monograph of George S. Counts of Teachers College, Columbia University, "Dare the Schools Build a New Social Order." The pages of *Social Frontier* and *Progressive Education* used to be filled with pronouncements by "social thinkers" who had become advocates of the class struggle, who flirted with com-

munism, and almost nonchalantly planned the brave new world of their own shallow devising. (Mortimer Smith dealt with them devastatingly in his discerning work *The Diminished Mind* and Russell Kirk exposed them mercilessly in *Academic Freedom.*)

Socialism was taken for granted then; for the teacher was to implement it. Typical of the statements of that era is the following by Harold Rugg, "The world is on fire, and the youth of the world must be equipped to combat the conflagration. Nothing less than thorough-going social reconstruction is demanded." Another high priest of the movement liked to refer to it as "social design," which meant, frankly, governmental control or ownership. Thus, Dr. Theodore Brameld (who still contributes frequently to the New York *Times* wrote in *Frontiers of Democracy,* "We need today a design for tomorrow. We need an American design which encompasses and unifies the partial, contradictory, often destructive plans of our traditional economy. We need a design where nature's goods at last are consciously, collectively controlled by the majority of our people."

What the design meant in significant details was revealed by Brameld's co-worker, Harold Rugg, in the same magazine when he wrote that it "must be comprehensive enough to cross any boundaries, either of States or personally owned properties, that interfere with the efficient and humane operation of the social system. The central control to administer it must be created by the people themselves."

It should be obvious to anyone outside this group that all the crucial questions are left unanswered, that there is a flagrant optimism and a buoyant confidence that must go all the way back to Rousseau, the patron of all dreamers in the realm of socialism and socialistic education. The Conclusions and Recommendations of the American Historical Association's Commission on Social Studies could thus read facilely: "The commission deems desirable the incorporation into the materials of social science instruction in the schools of the best plans and ideals of the future of society and of the individual." But we are all indebted to the one sober man among these fanatics, Isaiah Bowman, at the time president of Johns Hopkins University, who appended a minority report which asked simply "Who is to know the best?"

Teacher Knows Best

No answer was forthcoming or could come forth, but the implied answer in the minds of others then present was clearly that the "educator" knows best.

The popular, beloved, and,

alas, jargon-word Democracy appears over and over again in almost every page that these people write. It will come as a surprise to many a simple believer in the American school system to realize how this term has degenerated in the minds of these so-called educators. In the April, 1943, issue of *Frontiers of Democracy* an anonymous article was published entitled "Shall We Revive the Oregon School Law?" The author recalls that some 20 years earlier Oregon had enacted, by referendum, a law establishing the public school as the only available school for all its children between the ages of 8 and 16. The article points out that this law was ruled invalid by the courts, but ventures the belief that "with the new attitude on the United States Supreme Bench there is no certainty that the decision would now be against the law."

How one can square such an idea with even an elementary notion of democracy we will have to leave to the subtle tortuous minds of this modern movement. Continuing, the article proposed a nationwide Oregon law, which would, of course, ban private or parochial schools for this age group. As arguments for creation of such an educational monopoly, the article charges that the private (secular) school "exists primarily to shelter the privileged from the common-run" and that "such segregation in the degree present tends to hinder the mutual give-and-take of conference and opinion necessary to the successful operation of a democracy."

Using, or abusing, the same old term, democracy, the author continues: "A democracy depends for its success on discussion, on honest shared search to find out what to think and do. The method of certain parochial schools is dogmatic authority, not shared inquiry; their students, therefore, do not learn how to discuss and inquire and even worse, they acquire such closed minds, such fixed and absolute ideas, that in too large measure they are unable to participate profitably in discussion. The democratic process is closed to them."

No Natural Rights?

The democratic process really is closed to all of us in this way of thinking—let that be clearly realized! Man is not a thinking animal—the minimum requirement for a democracy, indeed. There are no natural rights, for that matter. The individual is merely the product of his environment, that environment which, somehow, the new educator will manipulate to his own satisfaction. So a certain Dr. Benne, in effect. In May, 1949, Benne of the University of Illinois called for "social engineers" and "change agents" as the crying need of our day. In a perfectly bewildering passage in *Progressive Education* he wrote, "The engineering of

change must be anti-individualistic, yet provide for the establishment of appropriate areas of privacy and for the development of persons as creative units of influence in our society." He dismisses as "unscientific" the time honored doctrine of natural rights, "Human rights and duties are grounded in the institutions and ideologies of a culture, not in a nature independent of man's social relationship."

In such a context, it should hardly surprise us, though it should at least disturb us, to stumble on the startling conclusion of a professor of education at Ohio State University, Norman Woelfel, that it might be necessary "for us (read "us educators") to control our press as the Russian press is controlled and as the Nazi press was controlled."

Where will this all stop? God knows. First, the crackpot educators of this weird persuasion must themselves be stopped. The ordinary man must begin, before it is too late, to look critically into the school down the block where he sends Junior and Sis. He must learn to question and cross-question the assertions of the little parrot who pronounces infallibly on Junior and Sis, who repeats the socialistic or Freudian jargon learned at some Teachers' Institute, or who prattles about Junior's unsatisfactory orientation or individualism or lack of adjustment to the community. He has to assume the responsibility of being a parent for he is certainly not a lend-lease provider of offspring for some nebulous "community" or "world state."

We must all realize too that the ideas quoted herein, often at some length, are by no means restricted to esoteric circles, nor are they the brainstorms of a little group of crackpots without influence, nor do they represent the out-moded outlooks of the Thirties or Forties. They are still current. Both Mortimer Smith and Russell Kirk make that abundantly clear.

For no other reason, be assured, did the otherwise fairly innocuous editorial of *The Wall Street Journal* hit us with so great an impact.—G.J.G.

'Mornin' Miss Reparata'?

Crucifixes worn by nuns, and not their religious habits, disturbed some people in Hawkesbury, Ontario, Canada, and the Ontario Minister of Education requested two nuns not to wear the crucifix while teaching in the local public high school. The nuns were also advised not to allow their pupils to address them as "Sister." Eighty per cent of the pupils are Catholic.—**The Catholic Educational Review.**

Konnersreuth Again

Paul Siwek, S. J.

Bilocation? — ecstatic Communion?

IN different publications on Theresa Neumann, and especially in *The Riddle of Konnersreuth* (Milwaukee: Bruce, 1953), we expressed the opinion that all her extraordinary phenomena seem amenable to a natural explanation, except her continuous fasting, but this has never been proved factual. The manner in which this opinion has been accepted by theologians and scientists surpassed our expectations. However, some of them wondered why we omitted in our book some marvelous facts which many "friends of Konnersreuth" consider as patent proofs of the supernatural intervention of God in Konnersreuth. Such are notably Theresa's "bilocation" and "ecstatic Communion."

Before we answer directly this question let us note that one of the greatest defects to be found in the publications by the "friends of Konnersreuth" is the *lack of criticism* with which they admit marvelous facts. Freiherr von Aretin relates in his pamphlet on Konnersreuth that Theresa Neumann in one ecstasy stretched herself so much out of the bed that she almost fell down. He hastily went to her rescue, helping her to return to her bed. Now, on that occasion he "experienced something which cannot be naturally explained; her whole heavy body did not weigh more than a letter stamp" (L. Rinser, *Die Wahrheit ueber Konnersreuth*). Luise Rinser, who is certainly far from any kind of hyper-criticism and wrote her book in order to demonstrate the existence of a "superior reality" in Konnersreuth, affirms emphatically that this fact is without any doubt an illusion of Aretin; "no one was ever able to prove its objective reality."

Aretin asserted also that the direction in which the blood of Theresa's stigmata flows, contradicts the natural law of gravity. Luise Rinser explains clearly how this illusion was created in Aretin. During the ecstasy Theresa often lifts her hands, and the blood from their wounds flows in two streams over her arms; when, afterwards, she puts her hands on the bed, it seems to a superficial observer that the blood from her stigmatas ascends on her arms.

Bilocation

A. P. Schimberg, in his book on Theresa Neumann, relates many facts to prove that she

---

Father Siwek is Research Professor at Fordham University.

actually has a supernatural gift of bilocation (*The Story of Theresa Neumann,* Milwaukee: Bruce, 1953, pp. 137-141). Luise Rinser rejects them as "not sufficiently proved." And rightly so. In several cases the witnesses of Theresa's "bilocation" are anonymous. We know nothing about them, about their character, moral and psychic, about their health, mental and physical, briefly, about their *reliability.* The facts related by them can as well be the effects of clairvoyance, hallucination, a supernatural vision, and so forth. We have no data necessary to determine which of these causes had a decisive part in any particular case. Let us see them more accurately.

Theresa Neumann is said to have assisted at the Mass celebrated once by Father Naber in Berlin without having left Konnersreuth. Unfortunately, nobody saw her present there! Her bilocation in this occasion is simply "deduced" from the fact that she "described the interior of the church and the altar exactly" (Schimberg, p. 138); moreover, that she "recalled to Naber his difficulty in unlocking the tabernacle door and getting a second key from the sacristan." These facts do not transcend the natural forces as we know them from parapsychology. But perhaps even normal human faculties can account for them. There is no evidence that Naber's investigation of the mentioned case was sufficiently rigorous.

The fact of Theresa's bilocation narrated by Father Ingbert Naab does not merit more credit either. He saw "Theresa," he says, "for three quarters of an hour while he celebrated Mass and delivered the sermon" (Schimberg, p. 138) in a place quite distant from Konnersreuth. But how did he identify her? By means of sight, he replies: "he saw her standing in the rear of the church." Did he distinguish clearly her features? By no means. He distinguished her only by "her customary black dress and white headcloth." Can no other woman in the world be dressed in the similar manner? This dress is by no means uncommon among people in the country in Central Europe.

Assertions Without Proof

Von Lama relates that Theresa Neumann "showed herself to a possessed one" "five times during the exorcism which took place with episcopal permission in the rectory at P."; and that always "the result was exceedingly effective." This story is repeated faithfully by Schimberg (p. 140). But neither von Lama nor Schimberg considered it necessary to prove that there was really "a condition of complete demoniacal possession." Moreover, they did not mention how they knew that Theresa really "showed herself to the possessed one."

By the testimony of the possessed person? But this one, as it is well known, says during the ceremonies of exorcism many foolish things. If he was — as it is infinitely more probable — only mentally sick, his statements do not merit more credence either. But there is in the story a point which should be emphasized. Von Lama concludes the story with these words: "The case has not yet (1935) come to an end." Now the same words constitute the conclusion in Schimberg's book (1953). It is really pity that Schimberg did not investigate what was the end of this case at the moment in which he published his book, then 18 years after the mentioned "exorcism"!

What we have said just now shows that Theresa Neumann's charism of "bilocation" has no valid foundations. It is for this reason that the author of *The Riddle of Konnersreuth* has simply omitted it. He attacks in his book *real* problems. The problem of Theresa's "bilocation" is a fictitious one.

Ecstatic Communion

Let us pass to the problem of Theresa's "ecstatic Communion" which is mentioned by many authors (von Lama, Gerlich, Teodorowicz, Schimberg, Luise Rinser and so on).

Father Fahsel asserted that ecstatic Communions are almost a general rule with Theresa Neumann. Archbishop Teodorowicz calls this assertion false. "Actually," he says, "they are the exceptions"; "they appear only after severe expiatory sufferings" (*Mystical Phenomena in the Life of Theresa Neumann,* London: Herder, 1947, p. 319). This affirmation, in its turn, was corrected by Father Naber, pastor of Konnersreuth. "Ecstatic Communion," he noted, "follows only upon extraordinary sufferings" (ibid.). Father Hermann Joseph completes these data by adding that only "few are priviledged to see it." And he tells us with great exultation that he is among this number (ibid. p. 315).

On May 24, the Friday before Pentecost, he was in the sacristy in Konnersreuth. Suddenly the door was opened from outside, and Theresa Neumann entered. Father Naber put on a surplice and stole, and holding the ciborium, approached Theresa. Then he nodded to Father Hermann Joseph to kneel alongside Theresa, about a step from her, so that he could see very well the ecstatic Communion. When Father Naber came one step nearer Theresa, she fell in rapture, opened both arms wide and stretched them toward the Sacred Host. But the priest did not give her immediately the Holy Communion. "Fully a minute if not longer," he stood in front of her, after which he raised the Sacred Host to make the sign

of the cross. Theresa folded her hands and opened her mouth. The priest stopped for the second time. Theresa was obliged to wait patiently again. Finally, the priest made the sign of the cross over her, and she opened again her mouth. In this very moment, says Father Hermann Joseph, "I watch closely to see if I can note the disappearance of the Host . . . But I see *nothing*. She closed her mouth *too quickly*." (Schimberg, *op. cit.* 69)

As we see from his own statement, Fr. Hermann Joseph did not see the *essential* point in "ecstatic Communion": the miraculous disappearance of the Host in Theresa's mouth!

Gerlich's Description

Gerlich describes the ecstatic Communion as follows: "The priest laid an entire Host on the tip of her tongue . . . She *drew her tongue back* a little, upon which the Host was lying . . . Suddenly the Host had disappeared. Theresa then stuck her tongue out quite far for some time. The mouth was wide open" (Schimberg, p. 65; Teodorowicz, p. 314).

Even upon weighing this testimony one remains unconvinced of the reality of Theresa's ecstatic Communion. The Sacred Host disappeared in the very moment in which Theresa *drew back her tongue* upon which it was lying; in other words, when the Sacred Host was *in the rear of her mouth*. This was a necessary condition of the miracle! Afterwards Theresa stuck her tongue quite far for some time; of course, in order to show Gerlich that there was no Host on her tongue. Gerlich did not observe any motion of swallowing. Unfortunately, this is only a "negative" argument! It does not prove that any swallowing motion was really excluded. On the other hand, we know that the mechanism of swallowing is in Theresa seriously disturbed. It is for this reason, as it is commonly known, that she is naturally unable to eat anything, and that normally she receives only a particle of the Sacred Host at Communion. She cannot swallow the whole Host. Dr. Seidl admitted at the beginning a paralysis of the muscles of Theresa's oesophagus. In these circumstances it is impossible to prove that there was "no motion" of swallowing.

Archbishop Teodorowicz quotes two more facts of ecstatic Communion. They were related to him by "an eyewitness" (p. 319). One day, after an expiatory suffering for a dying person, Theresa "suddenly in an esctasy opened her mouth, her hands folded on her breast, then closed her mouth and bowed her head just like some who had received Holy Communion." And a priest "found that the consecrated Host that had been intended for Theresa was missing in the

house chapel." The same witness told Teodorowicz that when once Father Naber brought Holy Communion to Theresa, she "told him without further explanation that she had already received it in that day." In the meantime, in the private chapel of the mentioned witness, several hours by rail distant from Konnersreuth, "one of the three consecrated Hosts . . . disappeared."

A Patent Weakness

The weakness of these arguments in favor of Theresa's ecstatic Communion is patent. Before we admit the facts narrated, we should know well the witness. Unfortunately, we know absolutely nothing about him and his critical sense. Moreover, in these two facts, the ecstatic Communion was not seen by "the eyewitness"; it was only "deduced" from two facts which are believed to have happened, one in Konnersreuth, and the other in a distant chapel. It is impossible to found the *miracle* of ecstatic Communion on such a basis.

There remains still one fact. It was reported by Father Fahsel. On a Friday in June, 1931, Theresa came to the rectory at half past ten and asked the pastor to give her Holy Communion. She then entered the church. When Father Fahsel, holding the Sacred Host, was "about a meter distant from her," he noticed to his astonishment that she did not turn to him but sat quietly in the chair. He stopped for a while, and Theresa opened her mouth to show him the Host lying on her tongue" (Schimberg, p. 72).

In order to admit the miracle of ecstatic Communion we should like to have more than this fact alone. But is this fact reliable? Theresa asks for Holy Communion, and when it is offered to her, she refuses to accept it — she has, she says, received it already miraculously. Of course, God is free in distributing His graces, in operating miracles. But He is also infinitely wise. As such, He respects the natural laws which He created. He generally produces miracles when the natural forces are unable to produce a desired effect. But in the case related just now the natural forces were fully able to do what Theresa desired. Yea, they were already on the point of acting! The miracle produced in these circumstances resembles strangely an amusing pastime.

But this is not all. Father Fahsel did not "witness" actually an ecstatic Communion. He "deduced" it from two facts: first, Theresa refused to receive Holy Communion which he offered her; secondly, there was a "Host" lying on her tongue. But was it really a Host? Was it a consecrated Host? We do not know. But we do know, on the other hand,

that all Father Fahsel's assertions must be accepted with the greatest caution. He does not know, e.g., that "ecstatic Communion" is only an exception in Theresa's life, as we noted before. On another occasion he strenuously defended the theory of "Christ's oracle," which is an absurdity from the theological point of view, as we explained in *The Riddle of Konnersreuth.* Finally, in a public lecture he said as follows: "As a mystical person, Theresa Neumann follows only her interior voices." This principle is contrary to the Catholic doctrine. Even Gerlich felt obliged to react vigorously against this assertion (*Der grade Weg,* 18 Dec., 1932).

"Talk of miracles and wonders," notes Fr. Neil G. McCluskey, S.J., "is common coin among the enthusiastic devotees of Konnersreuth. These stories always grow more marvelous in the re-telling. Yet whether these have any more substance to them than the report that when Pater Naber is on the point of giving her Communion, the sacred wafer leaps out of his hand into her mouth — which Naber, in reply to a question, laughed at as fantastic . . ."

The ecstatic Communion of Theresa Neumann is then not better proved than her bilocation. It is for this reason that we have abstained from discussing these facts in our study on the phenomena of Konnersreuth.

Catholic Awareness

"There is much less of an inferiority complex among American Catholics today than there was eighteen years ago. The contrast between now and when I first came in 1935 is quite noticeable. When I first came I felt that the Catholics here had a feeling of inferiority, much more so than in England. Today I find a greater confidence than ever before, especially among younger Catholics. I have a real impression that many young lay Catholics are really keen on doing something for the Church. I get this impression in the colleges, where people have come to me after my lectures."—Arnold Lunn, quoted in **Information.**

Side-Thoughts On A Rackets Probe

J. G. Shaw

Story of the first Minimum Wage Law

PORTLAND, Oregon, is again in the center of the labor picture. This time a Senate committee is investigating charges that one union (or its leadership) has become so powerful that it put itself above the law, that it used its power to make organized Labor the boss of organized vice. Columnist Victor Reisel says that the evidence includes proof "that the lads were merely planning to use Portland as the base for operations that would tie in with others spread across the country."

If these allegations are true, they make the city of Portland a neat sample for national study.

It was in the same city, forty short years ago, that a Catholic priest took the leading role in winning the American worker one of his first major legislative openings to future gains. And the Portland project was specifically aimed at national results.

The priest's achievement was the first Minimum Wage Law to stand the test of the United States Supreme Court. The decision stands in the law books today as *Stettler vs. O'Hara.* The O'Hara was Fr. Edwin Vincent O'Hara, then stationed at St. Mary's Cathedral in Portland, later Archbishop O'Hara, Bishop of Kansas City, Missouri.

It is a far cry from today's investigations to the conditions Fr. O'Hara found in his Portland parish when he went there fresh from ordination in 1905. He found that some of his parishioners were working six days, ten hours a day, under nauseating conditions, for as little as $3.00 a week. Under existing customs and laws, it seemed there was nothing anyone could do about it. The fair-minded employer, for instance, could not raise his wages or cut his hours and still meet less-scrupulous competition. Current interpretation of constitutional law made it a violation of an employer's rights under the Fourteenth Amendment to limit his freedom to hire people for as little as he pleased.

In Radical Hands

To make matters worse, the abused workers were being loudly championed by radicals who loved to flaunt flaming red badges and promise the workers heaven on earth "come the revolution." The priest who stood up for the working man ran the risk of being castigated, even by some of his colleagues, as an abbetor of the enemies of

---

Jim Shaw is the author of "Edwin Vincent O'Hara: An American Prelate," recently published by Farrar, Strauss & Cudahy.

church and state. He was also, of course, disowned by the radicals.

An amusing example of the latter is a letter to the Portland *Oregonian* after Fr. O'Hara had moved into the labor picture. The letter demanded greater allegiance to the Communist Manifesto on the part of all true reformers. It recommended abolition of marriage, sterilization of the unfit, and systematic breeding by the fit. It concluded with a condemnation of people like Fr. O'Hara and made an interesting coupling of his name with that of the famous English "Sins of Society" preacher.

> Joined with us in our demand are many who never suffered as we proletarians have, are those who feel themselves dominated by morals, religion, eternal truths, freedom, justice. At the extreme verge of these are Father Vaughan, Father O'Hara and such . . . these latter call themselves idealists and they are creating an avalanche of reforms to submerge us true Socialists.

Fr. O'Hara had never considered himself a sociologist or a labor expert. He was a priest trying to have Catholic doctrine put into practice in his own backyard. He had his doctrine from Leo XII:

> . . . There is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage earner in reasonable and frugal comfort.

One of his teachers at St. Paul's Seminary had been the man who expanded this principle into a closely-reasoned thesis on *The Living Wage,* Fr. John A. Ryan. His parish was being used as a battleground for two social extremes between which papal teaching could provide the just mean. Membership on a local Consumers' League Committee to investigate the working conditions of women and minors gave him an instrument for making papal doctrine the Portland practice.

It was as simple as that.

Ability As An Organizer

But there was nothing naive about the way this young Portland priest masterminded into national acceptance the American worker's first constitutional guarantee of any kind of a decent wage. It was the first full-scale demonstration of an organizational ability that later brought about such milestones in American Catholicism as the National Catholic Rural Life Conference, a national Confraternity of Christian Doctrine, the revision of the Baltimore Catechism, revision and new translation of the Bible, and the first official use of English in the liturgy.

The committee he joined in 1912 was in itself no more than a group of citizens gathered to

discuss a national problem on the local level. As such, it did not differ from the multitude of committees that are formed in many places year after year with similar aims. It would have been no disgrace had this committee investigated, discussed and disbanded after placing the facts at issue before the attention of the public. That it did more must, from the record, be attributed largely to the perseverance and thoroughness of its chairman, Father O'Hara.

The detailed record is a study in "how to get things done" by marshaling divergent opinions towards a common goal. Throughout the fight, the priest was a balancing element between extremes that might have wrecked the effort and a steadily working central figure to whom all interested parties could, and did, turn — and this not only in shepherding the law to enactment but also as chairman of the state-appointed commission which put it into practice by determining wages and hours for various industries.

From Obscurity To Fame

When Fr. O'Hara sat down with that committee he was unknown outside Portland. Before he had finished the work it set on foot, he was a nationally known figure in the field of urban sociology. A future Justice of the Supreme Court of the United States, Felix Frankfurter, could send him a personal letter from his post at Harvard Law School saying:

> It is a distinct privilege to me to have been associated, as I feel I have been, with the pioneers in Oregon in their effort to establish those minimal standards of life on which alone a healthy society can be founded.

Some of the greatest names in the field of American social reform, including F. W. Taussig, head of Harvard's Department of Economics, and Henry R. Seager, of Columbia University, could send congratulatory letters to a 32-year-old priest whom, in the space of a couple of years, they had come to look upon as a colleague in the large battle for due recognition of human values. Even the official West Coast paper of the Klu Klux Klan ran an editorial under the heading, "Not for Self but for Others," which said that Fr. O'Hara

> ". . . . proved himself the staunch and consistent advocate of a living wage for these down-trodden workers. He was the leading figure in the fight for higher wages for them and for decent conditions of servitude. He scourged the advocates of a niggardly pittance of five or six dollars a week and did his best to arouse public opinion in behalf of women and girls . . . It is the pleasure of the Klansmen to give the Reverend O'Hara his due, in reference to this subject which

cannot be handled honestly without giving him credit.

The Oregon law was adopted verbatim by the neighboring states of Washington and California. About twenty other states soon followed the lead.

If Oregon can again start something that spreads over the land, this Senate investigation may kill at its roots the new Bossism which threatens all Labor's gains.

If not, some other Father O'Hara may find himself in a position that would have been absurd forty years ago. He may have to quote Leo XIII against the unions.

Two Myths Exploded

When he heard that I was writing on my visit to Mount St. Joseph, Roscrea, the Lord Abbot asked me to correct two popular myths about the Trappists.

The first is that Trappists are vowed to silence. They are not. Within the monastery there is a strict rule of silence. There is a difference between a vow and a rule. It is one thing to break a rule, but much more serious to break a vow, because a vow has been made to God.

Moreover, those whose duty means dealing with the general public are dispensed from the Rule of Silence. Thus the Father and Brothers who look after the public in the guesthouse may talk to their heart's content, and are usually excellent conversationalists. Again a few Trappists who form a small community in a parish where they are doing parochial work are dispensed from the Rule of Silence.

The second myth is that every Trappist digs his own grave. No Trappist has ever been ordered, or even allowed, to dig his own grave.

"Here," said the Lord Abbot, "our community numbers 120. Imagine the state of these grounds if everyone was allowed to dig his own grave." The place would certainly be a death-trap on a dark night. — **Halliday Sutherland.**

A Fund-Raising 'Kickoff' Talk

Cyril V. Leach *Something to clip and file*

DURING the last great war a Nazi soldier in occupied France took his French wife, who was about to give birth to a child, into a hospital. Seeing a crucifix on the wall he ordered the Nun to take it down. She refused. He again ordered her to remove it, saying that he did not want his child ever to look upon the image of the Jewish Christ. Under threat, the Nun took down the crucifix. And the soldier's wish was fulfilled completely. His child was born—blind.

This story, a tragic and shocking one, is reportedly true. Surely no man should be so hateful toward God as to drive from his sight all reminders of this Person. We find it hard to understand the mentality of those who would want as yet unborn children never to have to look upon the image of the crucified Christ. Thanks be to the grace of God, our wishes are of the exact opposite type. All through our lives we have feasted our eyes upon that great reality which is the symbol of our salvation and redemption. His teachings are the foundation stones of our lives. Our churches house His presence. The bells of noon and eventide remind us of Him, lest we become too absorbed in earthly things and in our prosperity forget Him who is the source. Our schools teach in orderly fashion, over the years, the beauty of the truths He first proclaimed so magnificently. He is the master of our homes and of our hearts. We hope that our own lives will always radiate something of the importance and magnetism and charm of His fragrant gospel of love.

This afternoon finds us at the crossroads in the life of a parish and a people. After 35 years of the life of your parish of St. Theophilus, we are faced with the joy and the task of erecting a permanent *new church*—the brightest, the most valuable jewel in the existing crown. The price tag reads $400,000; that is our goal. I come along as a late arrival. Already you men, 500 strong, have been hard at work for many weeks in the sometimes exhausting work of preparation for the Drive. So I have no illusions of telling you anything that you do not already know from first-hand observation. What I can do, perhaps, is this: remind you of your exact position, and get the ideals of the task clear in your minds, as we stand on the threshold of the actual Drive.

It seems to me that you should "Go forth as Apostles!"

—

Father Leach is director of the Diocesan Mission Band, San Francisco.

You 500 men have already given generously of your time, money, effort. Personally, you have already contributed. Over the past weeks you have become convinced of the value and necessity of the success of this Drive. You are therefore in a position to approach and convince others. The thing that distinguishes you from the usual person asking for money in support of a good cause is that you are not solicitors but apostles. You're not asking for anything for yourselves for any selfish, private ends. You're asking in Christ's name. Money and the giving of it can be considered a highly personal matter. When there is a supernatural reason, the whole appeal is different. This rids us of the shyness, apology, hesitancy that might accompany another kind of appeal. Apostles ask without hesitation, knowing the cause to be a noble and worthy one.

Types Of Donors

Now, it further seems to me that your task might require an educational process for the potential donor, in order that your whole presentation might overcome objections and carry conviction. Not everyone will see the good with equal clarity. Not everyone will shoulder with equal generosity the burden. There will be two types of persons, both in the minority, toward whom we must have compassion and understanding:

1) The circumstantially poor. These, because of some pressing crisis or failure in the home, might find it almost strictly impossible just now to give (perhaps not even in the forseeable future could they give). And they may feel embarrassed in having to refuse you. These will be few. But our regard, interest in, and love for them is no less on this account. Christ understands their position, and the doors of the new church will swing open just as widely and warmly for them, regardless of the fact that they were unable to lend a hand in the construction of it.

2) The skeptically obstinate. There are always some. Please God, their numbers will also be few. Although not feeling inclined to give, for one alleged reason or another, they wouldn't want the service and benefits of religion to be cut off either. Actually they are being unrealistic, even unreasonable. Some few of this type might be convinced by an effective educational process. We're not fighting with them; we just want them to see the necessity of everyone bending a shoulder to the cause. But whether they do or not cooperate, Masses will continue to be on time, the church will continue to be well heated, the school will be open for their children, and the priests will continue to be available on a 24-hour basis for sick calls and ministrations of every kind.

Shirking of one's duty in any way is still unjustified, even though God does not threaten us.

In a little town in Kansas, not so long ago, people had gotten very negligent about paying their water bills. Many bills were long overdue, unpaid—and it was a nuisance. The word got around that if the bills weren't paid soon the water was going to be shut off. Then one morning when people got up and wanted to use the water for shaving, bathing, and cooking—there was no water. Phone calls began to pour into the city office—"We'll pay the bill, only let us have the water." A few hours later that day the water supply was restored in the homes. And for the next few days almost all the overdue bills came pouring into the office with payment enclosed. Actually the city officials chuckled. They hadn't shut off the water at all. The real story was that a water main had broken by accident, and that's what had cut the water supply. It achieved the same results, however, so everyone was happy.

Reasons For Contributing

For the vast majority of the people whom you will contact, and who may want to be shown good reasons why they should give—here are six:

1) It is instinctive to adorn worthily. It is a product of love. Evelyn Waugh, the great English Catholic novelist, back in 1939 wrote an article on his visit to Mexico, in which he mentions detecting something deeply rooted in human nature on this very point. Even in utter poverty, in little towns off the main roads in remote areas, in some places that hadn't had a resident priest in ten years—the people showed with great pride what they themselves were doing. The tourist might ask the question in a big-city cathedral in Mexico, a question that is at least as old as Judas—"Why this waste?" Is there any necessity for gold adorned ceilings and such ornate furnishings about the altar? The answer he found in remote back villages. This isn't waste. Not when you're dealing with a fitting place of residence for Almighty God. The existence of slums a few scant blocks away from ornate churches is no argument against adorning worthily. The richness of the furnishings of the Church didn't cause the poverty and the slums; these latter were an invention of human greed. Even when human beings do not have the means or the money to spare, they attempt to paint if need be with the cheapest type of gold paint —simply because they considered God worthy of such treatment. They were poor men, it cost them much, but they insisted on such adornment—*Ad majorem Dei gloriam.* That's the reason for the alleged

waste. Christ was born in a stable, but we don't try to keep Him there. This desire to erect a new church here at St. Theophilus is an expression of one of the deepest instincts in man.

2) The need. Our pastor says so. That's good enough reason for me. He is the father of the family and must necessarily have the foresight, the long-range view of things. No one is so consistently misjudged as the father of a family—often enough because he's thinking of tomorrow and the day after, not just today. Priests are expected to rank obedience to the Bishop over personal preference regarding certain directives, because he knows more about certain situations than we do. In like manner should the faithful cooperate with their pastor. Some people will feel that the present "temporary church" is good enough. It is devotional because the pastor with your help and with your interests in mind has made it so. But as an investment, it would be unwise to attempt to do any more with it. Certainly the old building holds memories for all. These will not be destroyed. It now becomes necessary to build toward new memories.

God's House

3) Who lives there? In the answer to this question lies the index of the need and proof of the worth of the cause. The reason for the existence of any Catholic church is the holy sacrifice of the Mass and the Divine Guest in the tabernacle. Christ lives in the tabernacle, so out of very love of God we offer Him the best. How beautiful are our State and Government buildings, homes for crippled children, hospitals, orphanages—and these are all for the love of man. How much more beautiful should those buildings be that are dedicated to the love and honor of God. Humanly speaking, we must not mislead pagans and outsiders. Just as they judge a man by his appearance, they may judge the value of what the Church has to offer by the externals.

4) Who will use the new church? You and your family will pray there. Your sons and daughters will graduate there, will be married there. One day you will be buried from that church. A hundred years from now other priests and other people will continue to glorify God and celebrate the great occasions of their lives in a church—still beautiful, made possible for them by the sacrifices of those who have gone before, namely yourselves.

5) We must get it now or we will probably never get it. Experts tell us the time is now. God must be provided with this new, more worthy dwelling, while we are still young, have a steady income, during a period of prosperity, while in a

position to shoulder such a burden. Only once in a lifetime would we be approached with such an enterprise. Ordinarily we ride along on the generosity and sacrifice of the generations before us, inheriting a church already built. Compare the cost of the cathedrals of Europe with the service they have given over the hundreds of years.

6) You are in good hands when dealing with your present pastor. You know him. You couldn't help but admire him, because you see that he is interested in serving well two persons—Christ and you. He is not attempting to put up a cathedral, needlessly, or to glorify himself in this manner. If you will notice the brochure on the project—the pastor's picture does not appear at all, and his name appears only twice. You're assured that the money invested will be wisely spent. Even the means (professional money-raisers) used to obtain the needed finances was selected with you in mind. It has been judged to be the most practical, efficient, and comparatively painless way. No heavy, unbearable burden — if all shoulder their responsibility and pull together. Knowing your pastor, I can say that he is far more concerned about and pleased with the numbers at Holy Communion than over the Sunday collection. But he has to keep a wise eye on the material side of parish life, and he feels that all these reasons add up to the necessity of a new church.

"Over The Top!"

So, gentlemen, "Go forth as apostles," go forth with optimism! This Drive is going over the top. It's worthwhile. Everyone should want to get in on it. If they refused to participate, they would be choosing to put St. Theophilus on the basis of a small country parish ten years from now. It is for the future we plan. The addition to the school was, in a sense, for a selfish reason—primarily for the benefit of our children. The new is for the unselfish, the most worthy reason of all—the love of Almighty God. Go forth with optimism. Infect those you approach and meet with the same optimism. Let it be such that persuasion and success are assured. I presume that we are all agreed that this is without doubt not only a golden opportunity to do something fine, something substantial—it is the story of growth, progress, and yet another second spring. Your success will be victory once again for Christ Himself.

In closing: Back in the thirteenth century, the call went out that help was needed to rebuild the great Cathedral of Chartres after it had been destroyed by fire. Immediately the whole countryside rose as one man to rebuild it. Whole villages and towns closed their homes and their workshops,

gathered together the materials from their own locality—huge timbers, quarried s t o n e, wrought iron and steel—and took to the road that led to Chartres. They came from places near by and far away: Orleans, Brittany, Normandy, and the far north. They came able bodied and strong to climb scaffolds and lift timbers; women and children, sick and old, too—to pray and to suffer, to r a i s e the heaven-piercing spires. They formed a tent-city for miles around. Noble and peasant alike worked side by side, every morning, each glorying in the opportunity of performing some humble part. Food shortages and accidents disappeared miraculously. No names of donors appeared. The Cathedral of Chartres was built by the faith and love of a whole nation.

May the same spirit be ours as we begin the Drive. Let the women not feel slighted—they can pray. Let the old and sick and poor not feel slighted—they can pray and suffer. At the conclusion of your efforts you will be tired but very happy. You will be proud, as Christ will be of you. May God's blessing be upon us as we begin to raise to the heavens this huge votive light in stone. May it long continue to praise and honor God when other hands than ours will carry on the work of the Kingdom of God upon earth.

Gratifying Damage

In the Church of England the first service produced in English was the Litany, which appeared in the year 1544; in the main it is the same as our present Litany, but the invocation of angels and saints forms part of it. There is one petition of dubious fitness, which runs as follows—"From the Bishop of Rome and all his detestable enormities, good Lord, deliver us."

In Southwark Cathedral there was a window, depicting a Reformation scene and quoting these words about the detestable enormities of the Bishop of Rome. When visiting Southwark Cathedral in 1948, I noticed that this window was completely destroyed. It was the only bit of war damage that really pleased me.—Rev. Canon S. B. Lindsay (Anglican), Montreal.

An Ancient Blessing of the Sick

Martin Benedict, Obl. O.S.B. *A powerful sacramental*

TIME was when the sacramental called the "Blessing of the Sick with the Relic of the True Cross, or the Sign of St. Maurus, Abbot" was something known only in circles Benedictine. A reserved blessing, one of those ordinarily found in appendices to some editions of the Roman Ritual, this "little sacrament," though powerful and characterized for centuries by remarkable recoveries attributed to its use as one of the arms of the Church against sickness, was not one of those generally known, and as such, not generally used either.

Recent years have seen a remarkable change. Benedictine Abbots, after innumerable requests from both regular and diocesan clergy, have sought for and received permission from the Holy See to delegate faculties for the use of this sacramental to any priests applying for them. The "Sign of St. Maurus" has, at long last, come into its own. His own special apostolate for the sick is no longer confined to the faithful who happen to live near Benedictine monasteries or in Benedictine parishes. St. Maurus was not provincial-minded; his brothers in religion inherit his Catholic interests.

It is hardly necessary to remind priestly readers that the Church's attitude toward human illness is identical with that of her divine Head. Sickness, as such, is a result of Original Sin. If Adam had not fallen, that element, among others in the gift of integrity which would have preserved us from illness, would have come down to all Adam's descendants. Obviously, of course, we cannot predicate a specific illness of a specific sin. That is, just because a person is ill, we cannot say that his illness stems directly from his personal sins. Our Lord did not do so. Neither may we. But our divine Head seems to have attacked illness whenever He met it. Nowhere is He quoted as saying that sickness, as such, is a good. There is no special Beatitude for the sick! He evidently considered human ills as enemies of human well-being. And so as far as we know, when He met sick people, He cured them.

In fact He went so far as to institute a special Sacrament which has, as its immediate purpose, the curing of physical ills. "Is any man sick among you . . . let him call in the priests of the Church . . . and the prayer of Faith shall save the sick man and the Lord will raise him up . . ."

Trent r e a c t e d violently against the errors of the Reformers. Among those errors

were some which denied the sacramentality of the anointing; others saw this mystery only as a gesture towards physical well-being and denied its spiritual effects. But in the period after Trent, even theologians seem to have been afraid to admit the obvious. St. James is, after all, to be interpreted by St. James and not by the words of some later theologian, no matter how learned he may be. And St. James says the anointing will heal the sick man and the Lord will restore him to health. The Church has the same notion of the Sacrament and its immediate effect. In the Roman Ritual for the anointing, there is not one word about preparation for death, or fear of judgment, or such. The three prayers which follow the actual anointing express but one intention: Raise this person up, restore him or her to the Church!

Towards Total Healing

Because man is a composite of body and soul, the sacraments, instituted "propter homines," c o n t a c t the soul through the body. Mediately, the anointing effects the soul; immediately, the body. The object: total healing. If total healing can be better attained by the sick person's sharing in the Mystery of Death, then since such is God's providential foresight, the effect of the Sacrament is—primarily, at least—spiritual. If, however, total healing will be attained better by means of physical restoration and a longer period of life in the Church Militant, the effect of the sacrament, in God's providence again, is primarily the physical healing of the sick person. Even when death is the key to this "total" matter—as any one having the care of souls can testify—the anointing usually has a physical effect at least sufficient to bring about better cooperation with the spiritual.

This digression into the sacrament of the anointing of the sick has a purpose. After all, the Church is the Mystical Christ, the extension of the divine Head through time. What He did physically with men in time, He continues to do "in mysterio" through the instrumentality of His Church. He fought against illness in men then; He continues to attack it now. By sacrament and sacramental, the Church continues not only Christ's work *in favorem informorum,* but even His attitude.

Witness the chapter of the Rituale Romanum which deals with the care of the sick. Its introduction is a classic treatise on this aspect of pastoral work. The sick of his parish are the pastor's primary concern in his extra-liturgical apostolate. First the "Work of God" for God's glory and the salvation of the flock commit-

ted to the pastor's care. Then, from the altar to the sick-bed. And by means of sacrament and sacramental the Church would insist on the relationship between altar and sick-bed. Illness, as such, is not a good. Illness, patiently borne in the willing attitude of one who desires, in his or her own life, to "fill up those things which are wanting to the Passion," can be and should be a means of great holiness. This cannot be done, however, merely by wishful thinking or pious words. The power of Christ is needed, but "ex opere operato" and, by way of His Extension, "ex opere operantis Ecclesiae." Hence the "Ordo Visitationis Infirmorum." Hence, too, the many sacramentals approved by the Church for use in these visits. And among the latter, outstanding in its proved effectiveness, is the Blessing of the Sick with the Relic of the True Cross, the Sign of St. Maurus, Abbot.

An Obscure History

The history of this sacramental is, to say the least, obscure. The author has sought information from sources as close as the library of a neighboring abbey and as far away as Monte Cassino. Digested, all the information comes down to this: All we know about St. Maurus from objective history we learn in the Dialogues of St. Gregory. And he does not have much to say. St. Gregory was, after all, writing about the thaumaturgus, St. Benedict. Others associated with the saint were mentioned only inasmuch as their deeds in some way tied in with Gregory's purpose: the delineation of the marvelous life and work of Monte Cassino's Patriarch. So he tells his readers that one Maurus came to St. Benedict at Subiaco, brought there by his patrician parents, who felt that an education in St. Benedict's laura of twelve monasteries would do their young son no harm. Later, again stressing Benedict's power as a wonder-worker, St. Gregory relates the incident of the miraculous rescue by St. Maurus of young St. Placid who, when going down to a lake for water, fell into same. When St. Benedict leaves Subiaco for Monte Cassino, St. Gregory has absolutely nothing further to say about St. Maurus. His history ends there.

Legend, however, takes up where history leaves off. Some two centuries later, a complete, detailed and rather extraordinary "Vita S. Mauri" makes its appearance. Purported to be a document acquired almost accidentally by one Odo, Abbot of Glanfeuil, this "Vita Mauri" turns out to be a forgery written by the same Odo. Someone asked him, says Odo, for a life of St. Maurus. In God's Providence, he—Odo—came across one. What he does not say in his elaborate

introduction is that having no authentic biography at hand, he wrote one. Like Chesterton's little girl who, when she asserted that she was drawing a picture of God and was told that no one knew what God looked like, responded: "Well, they'll know now"—Odo filled the gap by writing up a "Vita Mauri," replete, in the fashion of his day, with miracles galore.

Fiction Based On Fact?

To credit Odo with having invented the business out of whole cloth seems a bit far-fetched. There must have been stories and legends handed down over the intervening centuries, accounts very well known to him, out of which he built his forgery. And when legends persist over the years which, despite accidental embellishments, continue a primary theme unchanged in essence, it is usually safe to regard this theme as having basis in history. The "Vita S. Mauri" is such a legend. The one theme which runs through it with real consistency is this: St. Maurus was much interested in restoring — by the power of Christ's redeeming work and His cross—health to the sick.

Whether St. Maurus ever really came to Glanfeuil under whatever circumstances, is really not the problem at all. It is not too important whether he ever left Subiaco and came to France to found monasteries and die there. We cannot prove this from history; nor can we disprove it. But the legendary work of Odo sprang, it does seem, from a persistent tradition regarding the interest of St. Maurus in the sick members of Christ. And his expression of that interest was that of prayerful blessing, with or without a Relic of the True Cross, the result of which was—as the tradition insists—the recovery of those sick persons and their restoration to full life in the Church.

At any rate, all Benedictine documents on the subject—and they are not numerous—refer to this sacramental as something coming down in the family from "time immemorial." No one is able to pinpoint just when the blessing originated. In line with the argument given above concerning persistent themes in legends, it does not seem too far-fetched to conclude that the sacramental began with St. Maurus and was continued by his brothers in the Benedictine family. By the time of Abbot Odo, it was commonly accepted and commonly made use of. All he did was work out an elaborate justification for a usage long known to him and his fellow Benedictines.

In the "Vita Mauri" of Abbot Odo (he says one Faustus wrote it—Faustus, a companion of St. Maurus!), he quotes two formulas for the confer-

ring of the blessing. Now, where did he get those prayer-forms?—invent them? Why presume that? That he could have added a bit to them—like the phrase which, if taken literally, would canonize St. Benedict years before his death, a thing of which St. Benedict would have taken a very dim view—that he could have added a bit, is quite possible. But it does seem correct to argue that Odo, too, had inherited those formulas "from time immemorial." Knowing them from memory as used in the rite of the Blessing, he simply included them in his pious forgery to supply a missing link with St. Maurus—a link which was present in oral tradition but not to be found in any historical writings.

The Seal Of The Church

The Church has, for all practical purposes, set her seal on the ancient tradition by incorporating in the rite of this sacramental, the very words which Odo's work and tradition insist were used by St. Maurus in his ministry to the sick. In 1882, Abbot Maurus Wolter, Abbot-President of the Beuronese Congregation, petitioned the Holy See for approval of one definite form for the Blessing. There had been many forms in use over the centuries, all of them effective, but almost as varied as the number of abbeys in which they were used. The Sacred Congregation of Rites acceded to the Abbot's request and, thereafter, this definite form—redolent of a tradition which goes back to Abbot Odo and beyond—was incorporated not only in the Rituale Monasticum but in the Roman Ritual as well. Later came the grant to this Abbot-President of the various Congregations to subdelegate this faculty to priests seeking it. And, still more recently, by reason of the great number of requests from clergy, both regular and diocesan, the right was extended. Now the Abbot of any Benedictine monastery may delegate any priest who petitions to confer this blessing in favor of the sick.

It is the mind of the Church that the parochial clergy use every means offered them for the spiritual and even physical welfare of the sick in their respective flocks. For those who are seriously ill—i.e., of an illness which, in se, could cause death—there is the sacrament for the anointing of the sick. Let the people be taught in season and out of season that this sacrament is not a death-warrant and, for its effectiveness (which requires cooperation, obviously, for it is not magical), it should be administered at the earliest possible moment in the course of an illness which could cause death. For lesser illness (or, as a sacramental extension of the sacrament of the sick), there are the official acts of the Rit-

uale Visitationis Infirmorum. And too, there are the other sacramentals, chief among which — by reason of the wealth of histories of remarkable recovery—is the Blessing of the Sick with the Relic of the True Cross, or the Sign of St. Maurus, Abbot. At present, a Relic of the True Cross is needed for the celebration of this sacramental. Perhaps, because of the relative scarcity of these sacred particles, an indult can be obtained whereby the blessing can be given even though the officiating priest is not one of those fortunate enough to possess such a great Relic.

He Wasn't So Green

WHILE a life-long Orangeman, William James Connor, was lying on his death-bed he announced his intention to change his religion. His family appealed to the doctor to reason with the old man. The doctor told them it was a matter for their clergyman.

"Doctor, dear," said they, "d'ye think we could go near the clergyman with a story like that? That ould fool upstair'll make us the laughing-stock of the parish afore he's finished."

"It's no concern of mine," said the doctor and went upstairs. But after he had examined his patient, curiosity got the better of him. "William James," said he, "what's all this carry-on about changing your religion?"

"I'm for changing," said Wiliam stoutly.

"And what will the people in the kitchen below think, and what will all your old friends say?"

"I don't give a damn," said William James.

"That's a remarkable thing for a man to say who's held so firmly to his principles for over ninety years."

"Doctor," said William James, "speak up like a man and tell me how long I have afore me."

"William James," said the doctor, "you're ninety-three and you haven't spared yourself. I could give you a year, I could give you a month, I could give you a week. That's how it is."

"I might never rise from this bed?"

"You might never rise from that bed."

"Then, doctor," said William James, "isn't it better that one of their sort should die than one of our sort?"

'We Built Our Own Catechetical Center'

Elmer W. Heindl

A rural parish solves a problem

LIKE most rural, suburban parishes in the last five years, Holy Trinity parish of Webster, New York, faced an educational problem. There were about 300 Catholic pupils, from the second through the 12th grade, attending the public school from five surrounding parishes. The nearest parish school and church was over a mile distant. There was no practical place to take these children on release time to supply the necessary religious instruction and education classes.

Every practical alternative was investigated. The State laws, of course, forbade the teaching of religion on public school property. The complicated and time-staggered bus transportation system, which brought the children for miles to and from the central school, prevented the holding of large classes on one day at the end of the school day, as is practical in city schools. The study schedule of all the subjects, and the breakdown of each grade into many individual rooms in a central school system made it difficult to obtain all the children of any age level at any one time.

So we needed a place, with religious atmosphere, available five days a week at any study hour of the day, so that we could be free to schedule our release time classes at the most opportune time to obtain maximum attendance. This would also promote the wholehearted cooperation of the public school authorities and teachers, without which the 100% success of any release time program would be strictly theoretical. And we must recognize the difficulties and problems of scheduling that rest with the school authorities of a large rural central school.

We decided that building our own unit as close as possible to the central school would offer the greatest chances of the successful implementation of our religious instruction program for our public school pupils. Accordingly, we looked for an available and suitable place. We were blessed in finding the place needed through the generous and apostolic cooperation of a family who lived directly across from the street that ran to the side of Webster Central School. Their property, containing a home and a garage-apartment, was

---

Father Heindl will be glad to answer any questions you may have.

100 ft. wide by 300 ft. deep. They agreed to deed the rear strip of their property, then being used as a home garden, to the parish, with rights to build a schoolroom-size Catechetical Building there. This strip was 100 ft. wide by 30 ft. deep, large enough to build to suit our requirement.

Three Problems

Three major steps then had to be considered: First, could our parish build a suitable unit economically, that would pass minimum school-use requirements? Secondly, would the diocesan authorities authorize this type of parish expansion? And thirdly, could we obtain permission from the village zoning board to build such a unit in a zoned residential area?

After thorough discussion and shopping, we found a contractor who agreed to construct a garage-type frame building, approximately 22 ft. wide and 32 ft. long, one story, 8 ft. high, with sloping roof peaked at about 15 ft. It is built on a foundation of 2-high concrete blocks, with the floor, poured c e m e n t, insulated against dampness, directly on ground level. Bolted to this foundation is the simple frame building, theoretically transportable to another site if conditions should ever warrant this alternative. The single room is panelled with homosote on sides and ceiling. Insulation between the outer and inner walls gives a fine degree of heat and coolness to the classroom. The floor is asphalt tile over the cement.

The room is entered by two doors, one at either end, as is required by schoolroom and fire regulations—which also helps to avoid congestion. Four double Anderson-type windows on the sides admit ample light and air for ventilation. The room is further ventilated by closeable grills in the ceiling, giving a flow of air to the always open ventilation louvres inside the roof. By constructing the windows about five foot high from floor level, we assure a very helpful degree of privacy, aiding greatly to keep the attention of the class on the inside of the classroom. This feature of high, eye-level windows, has proved a wise investment and is highly recommended as a teaching aid for this type of class work. Fluorescent lights were used to supplement the natural lighting.

Heating with the use of an ordinary cottage home-type gas heater has proven very practical. Equipped with a power blower, the heater can normally heat the classroom if started fifteen minutes before class time, if minimum heat is maintained outside of class requirements so that the building and floor are not zero cold to begin with. Otherwise an hour or more is required. This

unit is very low in cost, however, easy to install, and it requires no furnace room. Bottled gas can also be used, if natural lines are not available.

Another economical advantage accruing from the close location of our catechetical unit to the public school is that no plumbing facilities are required. Drinking and restroom facilities are immediately available in the adjoining school.

Inside Furnishings

Blackboards on both ends of the room, and plenty of wall space along the sides make it possible to install charts and pamphlet racks. A cabinet built into the front corner gives us storage space for teaching materials and books. We found that the side-arm desk-chairs were most suitable because both the smallest and largest pupils can accommodate themselves in a variety of medium to large-size chairs. A Shrine, Stations of the Cross and Crucifix give a religious atmosphere immediately to the completed room. An added feature is a division through the middle of the room with hanging homosote panels which can accordion to divide the room into two 22 by 16 ft. classrooms. Thus two classes can be taught simultaneously, if study schedules of release time make that alternative more workable. The cheapest commercial room divider for that size room was over $1,800 dollars. We built one ourselves for $200, using ordinary barn-type sliding door rollers and wooden frames for our homosote panels. It has proven adequate for the few times that this arrangement is necessary.

Rochester Diocesan Authorities, under Bishop James Kearney and his Diocesan Director of Christian Doctrine, Father Albert Schnacky, gave approval to the plan and the building. The deed for the property, together with legal rights of access to and use of, had to be assured. Because the Church School, as we call it, was at the rear of the property, easement rights of a six-foot-wide path to the site from the public street had to be assured, also in perpetuum. This was easily done by our lawyers.

Not so easy was the diplomacy required to win permission from the zoning board. The site was in a Class A residential zone, long established. School, church and cultural additions are permitted, but a public hearing of neighbors is usually required. We have learned that it is customary to expect opposition from one or more neighbors to any such building. They fear, naturally, any encroachment which will affect the residential character of the neighborhood by introducing the threat of childish vandalism and trespassing, thus lowering property values.

Advantages To The Neighborhood

We were given just such arguments and met them by careful, friendly, and individual explanations privately before the public hearing. It was easy then to show that our building would not be architecturally out of styling to its surroundings, being a garage-type building. It would not introduce any new influx of pupils, as only those already in school would use it during normal school hours. Besides, we stressed the character-building purpose of the Religious Instruction Program, one of the aims of which was the inculcating of respect for property and authority in the children. Thus we were able to point out that the placing of such a unit, surmounted with a cross, near a public school, would help as an exterior reminder to all of their constant and conscientious obligations to respect property rights. The children were also so reminded. So well were we able to impress them that no disciplinary problems have arisen as yet, even though some could normally be expected in a program, including children in their formative period.

At the zoning board meeting, opposition melted away. The Catechetical Building was authorized and constructed. Its cost was under $4,200. Its presence close to the central school has had many desirable side effects. The school authorities are gratified because they can keep control of their responsibility for the children during school hours. The teachers like it because they can release the children with the least difficulty to their other scholastic commitments. The traffic authorities are content because the children need not cross busy, dangerous streets. Moreover, checking on absenteeism or tardiness with the school office and teachers is immediately possible. A trusted child can be sent back to check and obtain results before the class is ended. Also, in case of inclement weather, no deterring distance is involved and classes can go on.

Moreover, the church school has become a headquarters where the pupils can stop between classes or during lunch periods to consult the priest on their problems. We have had much goodwill and converts, when Catholic students bring their non-Catholic classmates with them at these contacts. The Protestant teachers and students are impressed with the program constantly developing under their very attention. Our own parishioners are proud of their accomplishments in furnishing religious education not only with a parochial school but also with a school for those who for various reasons attend public school. There are liable to be more reasons in a rural district than in a city district for pub-

lic school attendance. The total cost to us of such a unit was $4,170 equipped.

By having a building available five days a week on our own time-schedule we have been able to effectively obtain over 95% participation of Catholic students in our release-time religious education program. With our church-school located in the vicinity of the rural central school, our program is kept on a high level of dignity, effectiveness, and proven sincerity of purpose. It has placed the teaching of religion, which by law has been banned from the public school, at the very door step of the public school itself, for the glory of God and the more effective leading of His little ones to heaven.

Ven. Anthony Brookby, O.S.F.

Among the 200 Observants cast into prison by Henry VIII was Father Brookby, professor of Divinity in Magdalen College, Oxford.

He was very learned in Greek and Hebrew, and was distinguished as an eloquent preacher. One day as he was preaching in the Church of St. Laurence in London, he inveighed strongly against the King's late proceeding.

He was consequently taken up by His Majesty's express commands, and was thrown into a loathsome dungeon. Here he was placed on the rack in order to induce him to retract his words. But he bore all the tortures with wonderful courage and constancy, and, far from yielding a single point, he only expressed an ardent desire to suffer yet more cruel torments for the love of God.

So unusually barbarous was his racking that every joint in his body was dislocated, and he could not move or even raise his hand to his mouth. For twenty-five days a devout old woman charitably waited on him and fed him. At the end of that time an executioner came to him, by the King's command, and as he lay in bed strangled him with the rope which he wore as a girdle. He suffered, July 19, 1537.

Henry's Archbishop Cranmer

His concubine in a tub

Piers Compton, Esq.

THERE was more than enough for the students and idlers to talk about, in the evenings, in the Dolphin tavern in Cambridge. The affair of the king, Henry VIII—would he get his divorce from the queen, Katharine of Aragon? —the growing pressure for reforms in the whole great business of religion—the agitation, largely directed against the Pope's supremacy, which had sprung up on the continent—all these subjects passed from mouth to mouth.

But one of the customers, Thomas Cranmer of Jesus College, sat and listened, speaking very little.

Perhaps he was genuinely modest, or merely unsure of himself. He was thickly made, short-sighted, with a face as undistinguished and flat as the English midland landscape in which he was born in 1489. His natural inclination for a quiet scholarly life, rather than any definite call to serve God, had pointed his way to the priesthood.

But during these gatherings at the Dolphin it was already apparent, though on a minor scale, that he was not marked out for smoothness. He was one of those who, willy-nilly, was caught up in or invited the discord of events; and the first sign of this was his attitude to the barmaid. While the others were content to exchange badinage with her and call her by nickname, Black Joan, Thomas Cranmer was somehow involved with the girl.

The full story is unknown to us. Perhaps it became necessary, or at least politic, for the quiet don to marry her—which he did, a step that compelled him to leave his college and eke out a shifty living by lecturing.

But (conveniently for Cranmer) Black Joan and her baby both died within a matter of months, which meant that Cranmer could now be ordained. He soon became doctor of divinity, still the same reserved little man who seemed bent on letting the world pass him by, but who now had revealed a dangerous flaw in his nature.

He was capable of destroying his own reserve, of releasing an unexpected flame that could sear the careful front he had built up.

His first advancement was literally thrust upon him. In the summer of 1529 he happened to be at a country house where two of the guests, who were very near the king, drew Cranmer into the talk that was agitating England — how

---

The writer is literary editor of the London Universe.

Henry's patience was wearing thin as Pope Clement VII withheld a definite ruling on the divorce; and how Ann Boleyn, the small dark-haired young woman with a will of iron, was also fretting the nervous fabric of Henry's will. Her goal was nothing less than the throne, which she could only reach when Henry had obtained his divorce.

Cranmer suggested referring the matter to the universities —not only of England but of Europe, for united Christendom was still a working reality. The idea was not Cranmer's own. It had already gone the rounds of gossip.

'The Right Sow'

But the strange way in which he was governed by an almost accidental destiny appeared in the ready welcome accorded the idea by his listeners, and in Henry's typically unbuttoning remark when it was repeated to him: "That man has the right sow by the ear."

From then on the way of Cranmer's progress—to the king's favor, the primacy of England, and finally to the stake—was wide open.

He was given a wealthy archdeaconry. He left the quiet of Cambridge for the bustle of the Boleyn mansion in London—a move that made him the champion of Ann's ambition in opposition to Katharine; and in the following year he travelled with an English diplomatic mission to the emperor, Charles V in Germany where, it was hoped, support might be gained for Henry's dealings with the Pope.

The mission failed. But it opened up another serious flaw in Cranmer's nature. For one of his German hosts (a typical "hot gospeller") had a niece, about whom we know nothing certain except that she was 20 years younger than Cranmer, and that somehow she charmed or trapped him into a second marriage.

The affair was kept secret, for Henry—despite his own marriage tangles—stood firmly by the Catholic ruling as to celibate clergy; and this need for secrecy became more pressing when Cranmer was suddenly called home . . . where the sands of his destiny had again been set in motion.

He was now definitely a king's man, which also meant, for the present, that he would count as a vote on the side of Ann Boleyn. The tenets of his faith, which had never been remarkably rigid, had been further weakened in Germany. What was more, the office of Archbishop of Canterbury had fallen vacant and Henry wanted it filled by a mere cipher, a ceremonial stick.

Cranmer, as he swung into the saddle on the first stage of his journey to London, cannot have doubted the import of

the summons. Perhaps he feared it. Perhaps he was troubled by his marital encumbrance. For he certainly dallied, and to such an extent that the king sent messengers to urge him on.

A Show Of Responsibility

It was high time, if the king's business was to preserve its outward pretence of respectability. For despite the fact that the annulment of his first marriage was still withheld, Henry had secretly married Ann. Hence the need for Cranmer—and the little, pig-like eyes of Henry had sized up his man—to be given the post of authority in which he could make a pronouncement that would, at least, satisfy Henry — though not the Church.

This Cranmer did. He was consecrated archbishop; and from now on it becomes difficult, almost impossible, to distinguish between Cranmer, the modest priest who had never seemed to prepare the way for his own advancement, and Cranmer the hypocrite.

For he made a show of asking Henry's permission to examine the marriage problem in his own court. He swore to observe impartial justice, when he knew that the balance had already swung against the legitimate queen.

He proceeded, in May 1533, to pronounce her marriage to Henry null and void, a statement soon followed by another to the effect that Henry's new alliance (with Ann) was "good"—(it had need to be, since the royal mistress by then was pregnant); while his final act in the pre-arranged puppet show was to officiate at the coronation of Ann Boleyn.

What followed was the great cleavage in English life and tradition that goes by name of the Reformation. The royal supremacy replaced that of the Pope. The first Catholic martyrs who opposed the movement went to the block and the gallows. The monasteries were sacked; and meanwhile these national agitations were being reflected in the lives of those who enacted them.

Henry soon tired of Ann Boleyn. The charges that brought about her downfall were endorsed in a servile letter that Cranmer, who feared to be involved, sent to the king; and when Jane Seymour succeeded her, Cranmer was again ready with the necessary dispensation, and the solemn announcement that Henry's marriage to Ann (that illegal thing for which he had spoken, and by which he was raised) had always been null and void.

Concubine In A Tub

The archbishop had his own domestic problems. His wife was kept in the background at Lambeth Palace, but her presence was discovered by a spy and Cranmer was blackmailed

into paying a "pension" to ensure silence. Popular rumor had it that when the archbishop went his rounds she travelled, hidden in a tub, about the country . . . until the occasion when the tub was placed wrong side up.

Meanwhile Cranmer was falling into line with the slowly emerging Protestant pattern. He denied the essentials of Catholicism, such as Papal authority, that he had sworn to observe on being made priest. But there was one self-inspired ritual he clung to — he never, from the time of Henry's death in 1547, cut his beard; and he had 19 years to live!

With the succession of the boy-king, Edward VI, Cranmer entered upon the work that will always entitle him to a place in history. He drew up the Anglican Book of Common Prayer, forming the strong, rolling sentences without which the alien liturgy would never have become (as it is) a part of the average Englishman's memory, or even affection.

The death of Edward in 1553 left the Catholic Mary, Katharine of Aragon's daughter, as heir to the throne—a prospect that was viewed with alarm by Cranmer and the new Protestant governors. They had much to lose, the Church spoil by which they were enriched, and the privileged places acquired by the stringency of the anti-Catholic laws they had passed.

From their panic resulted the ill-planned conspiracy to place Lady Jane Grey, a Protestant descended from Henry VIII's younger sister, on the throne.

It failed. Mary was crowned. The Mass which Cranmer, as theological agent of the new men, had replaced by a new order of communion, returned to the churches.

Cranmer and all the council had exposed themselves to the capital charge of treason. But Mary went no further than the natural step of forbidding Cranmer to exercise his office. She did not strike at those who had plotted against her. She might never have done, had not a second rebellion been instigated on the pretext of her proposed marriage to Philip of Spain.

Treason And Heresy

Cranmer was now fully arraigned of treason and heresy; and punishment for the latter charge alone, by the very law which he had formerly insisted on putting into force, was death by burning.

Cranmer was taken to Oxford; and now began his long series of contradictions; denials that were followed by as many recantations, concerning the Mass and the Real Presence.

He denied the authority of the Church, declaring that the one true authority was Scrip-

ture, which every believer could interpret for himself. He was declared excommunicate, and degraded. But more words came from his fateful pen, words that sometimes destroyed the value of what he had written before; words that presented a double meaning, or conveyed a sense of omission so that none of the examiners, perhaps not even Cranmer himself, knew where he stood in the application of conscience towards religion.

At last, perhaps when the coldness of fear had done its worst with him, he declared his belief in the doctrine whose denial he had fastened upon the English as a legal obligation—that Jesus Christ is truly present in the Host, in the sacrifice of the Mass.

But then it was too late. For the council (some of whose members had been traitors or heretics, if not both, and nearly all of whom, under Elizabeth, were later to swear they were again Protestant), announced that Cranmer, despite his latest and decisive recantation, must die as an example.

It was then that Cranmer spoke again. But was it from conviction, or merely a bitter and troubled man's pique because his last hope had failed?

For he took back all that he had recently declared to be his full and utter faith, confessing that fear, and not the truth that was in his heart, had dictated the words. He cried out against his right hand which had written his confession, declaring that, if he went to the fire, it should burn first.

Then followed one of the strangest processions in history, as Cranmer, his long beard straggling in the wind (the day was stormy) led the way, even running, to the stake.

There he was bound by an iron girdle; the faggots were lighted, and as the smoky torment rose he was seen to thrust out his hand . . . the fire consumed it . . . and swept beyond.

Africa Calling

Africa is in the midst of the greatest Christian conquest in modern times. Since the turn of the century Catholicism has made astounding progress in Africa. The Catholic population has grown in fifty short years from a little over a million to today's 15 million. Where there were less than 2,000 priests there are now almost 9,000. Where there were but 62 Ecclesiastical divisions, today there are 233. The native clergy then non-existent, now number almost 1,300. Today there are even 6 African bishops!—**White Fathers Missions.**

code and cult

V. Rev. Paul R. Coyle, J.C.D.

Does the new law on the Eucharistic fast give the same concession that existed previously regarding Masses celebrated after 9?

The new law makes no distinction regarding the time that Mass is celebrated. It specifies only the length of the fast before Mass or Communion.

After the new law on the Eucharistic fast was published, a man came to the sacristy after Benediction one Sunday evening, asking to receive Holy Communion, stating that he had observed the proper fast.

This case must be settled on the basis of administering the Sacraments to all those who are "rationabiliter petentes" and the liturgical order concerning the propriety of receiving Holy Communion during Mass.

In our diocese, evening Mass is permitted from 4 to 8 p.m. Would it be permitted to celebrate Mass at 9:15 p.m. since this would be true sun time in our diocese during the summer?

With regard to the public celebration of Mass, the local legal time must be observed, which in this instance would be that specified by the Ordinary.

Has the Holy See ever made any pronouncement with regard to the validity or invalidity of Baptism as administered in certain Protestant sects?

On December 21, 1949, the Sacred Congregation of the Holy Office stated that Baptism administered by five Protestant sects in the United States should ordinarily be considered valid. The Sacred Congregation was questioned concerning the validity of Baptism as conferred in the Disciples of Christ, Presbyterian, Congregationalist, Baptist, and Methodist sects. The presumption therefore is that that Baptism administered in these sects is considered to be valid.

Has permission ever been obtained to read the Breviary in English?

Bouscaren (*Canon Law Digest,* III, 67) reports that in one instance permission was asked by a priest for private reasons to satisfy the obligation of the Breviary by reading it in English and was refused. (S. C. Rit. 12 September 1950 I 10/50)

Does Canon 209 regarding common error apply to the celebration of marriages?

The Code Commission replied in the affirmative to this

same question on March 26, 1952.

May it be presumed that the testator desired sung Masses when there is no indication of his intention in his will?

The case must be referred to the Sacred Congregation of the Council.

I have been making use of the girls in the senior class of our high school to teach catechism to the public school children. Is there any regulation against this?

St. Pius X points out that no one should be permitted to undertake the grave responsibility of teaching Christian Doctrine without first being trained in the science of teaching religion.

Can a priest form his own probable opinions?

When the doubt pertains to the morality of an act that is not related to an established right or duty, this would be possible if the conclusions are based on valid premises and he is judging a matter in which he is not himself an interested party. On questions of interpretation of law or rescripts, however, the norms indicated in the law must be followed.

I celebrate three Masses every Sunday. There are only 45 *minutes between Masses. Is there any special consideration given in the new law regarding the priest's fast?*

The law makes no distinction in this matter. The fast must be observed with regard to each Mass that is celebrated. A change in the Mass schedule would provide the only solution to your difficulty.

In which states are common law marriages recognized by the state?

Alabama, Colorado, Florida, Georgia, Idaho, Indiana, Iowa, Kansas, Michigan, Minnesota, Mississippi, Montana, Nevada, New Jersey, New Mexico, Ohio, Oklahoma, Pennsylvania, Rhode Island, South Carolina, South Dakota, Texas, Wyoming, District of Columbia. — (Alford, *Jus Matrimoniale Comparatum* 295)

Plan of Love

"I do not think that anyone can know the story of his own soul until he looks back at the map of his life, from God's side in eternity, and that because in everything that happened to him the mercy of God was manifest or hidden, but always there, drawing him like a magnet to Himself. His life, whether he knew it or not, was simply God's plan of love for him."—From **Born Catholics. (Caryll Houselander).**

BOOK · REVIEWS

James By The Grace Of God

by Hugh Ross Williamson

Regnery, Chicago, 1957, 25 pp., $3.75

THE James in question is James the Second, James the Catholic, by the grace of God and every human right, King of England. The story is sharply restricted in historical bounds; it opens with the birth of the King's son and heir, the Prince of Wales, and closes with the departure of James into a second and permanent exile in France, to give birth to the romantic legend of the Stuarts "across the water."

The narrative is concerned with the machinations and treason of the nobles against their lawful sovereign James, and the author leaves no sort of doubt possible that the one and only reason for the conspiracy which ousted James and set William and Mary (the latter James' daughter) on the throne of England was James' Catholic Faith which he had embraced in manhood's years and thoroughly embraced, to the loss of his throne for his faith.

There is no attempt here to make James out anything like a martyr or saint of any sort; his record of twenty-some known children, most of them illegitimate, precludes anything of a that sort; and yet, James did suffer, and bitterly, for his Catholic convictions. The Faction, led by the "great" Marlborough, ne John Churchill, plotted with the wily and ambitious and despicable William of Orange, deliberately sold out, detached the Army from its sworn allegiance to James, and gained their point and the throne of England for William without a battle, and all under the ostensible plea of preserving England's liberties and Protestantism.

It did so preserve them, against a threat that did not exist; for James, and his brother Charles the Second before him, had been scrupulous in their religious tolerance, even to the extent of favoring Protestants in high places to an unjust degree and in unfair numbers. But one plea was as good as another, when the Faction set out to get rid of James and the Faith along with him; hence the scandalous slander assiduously circulated — and widely believed in time — that the newborn Prince of Wales was not the King's son nor the Queen's for that matter, but a changeling introduced into the Queen's confinement chamber in the warming-pan that has become famous; and that in spite of the fact that the birth had taken place in the presence of the legally required roomful of people!

But James was too trusting, and believed others were as honest as himself; and for his pains he found himself betrayed by those whom he had made his trusted councillors and friends. He was banished, and William took over the throne of England, and the

Protestant Ascendancy was preserved, and England is still Protestant, and Churchills still occupy high and trusted places in her councils, and they are still blatantly Protestant even when they write history instead of making it.

The author calls his narrative a novel without fiction; and so it is; for these are facts, the facts about the supposedly Glorious Rebellion of 1688, and it makes a thrillingly interesting story as the author sets it forth in easy and practised style and narrative skill, while he attempts to give the Father of the British Navy, which James unquestionably was, something of his due in history. But one suspects that the deliberate Protestant fictions will require more than a novel without fiction to set them straight. One wonders what would have been the course of English history, and the fate of the modern world, if James had been less credulous and trusting and had hanged a few Churchills and Clarendons in time, as they richly deserved. But as always, a successful rebel is no traitor — afterwards, but a patriot. — F. J. Mueller, Blairsville, Pa.

The Inner Search

Dom Hubert van Zeller, N.Y.

Sheed and Ward, 1957, pp. 230, $3.00

THE Inner Search is not simply a spiritual book or a religious book; it is a religion book. It is a book which treats of the individual's relation to God. If religion is a mutual binding of spirit to Spirit, the bond which is the essence of its reality is charity. " . . . to become a Christian saint . . . is to experience inwardly, and to express outwardly, the law objectively realized in its infinite perfection by Christ. *Deus caritas est.*"

Dom Hubert equates the attempt of the Christian to achieve his end to a search — the search for love. And love is a mystery that, unlike detective mysteries, is never solved. There is always more evidence, more clues. "The discovery of God is . . . like the discovery of a direction." The starting-point of the search is within.

The book is a magnificent anomaly; for it is personal, not about the author, but about the reader. It throws light into recesses of the reader's being — recesses of whose existence the reader may be aware but whose depths he does not suspect. Perhaps more aptly than he knew, the poet used the word *down* when he said that he fled from God down the labyrinthine ways of his mind. Most of us flee from ourselves down the saws ways; perhaps it is the same flight.

Because the book is so probing it is certainly ideal for retreat-reading. It concerns itself, in its anomalous personal way, with many facets of the spiritual life: suffering, sacrifice, penance, the Eucharist, Our Blessed Mother; in short, with everything which involves sanctification and salvation. The beauty of the book is that its simplicity makes it of value not for adepts only but for all who can crawl, however feebly, to their Father's arms.—Vincent T. Eaton, S.S., St. Charles' College, Catonsville, Md.

War and Christianity Today

by Francis Stratmann, O.P.
Translated by John Doebele

Westminster, Md., Newman Press, 1956, pp. vii-134, $3.00

THE key word in the title of this book is *Today*. The author feels that the Christian attitude toward war must be re-examined. Modern warfare has become total, militarizing the whole of life within a nation. In former times the conduct of a war was restricted for the most part to a class of mercenary professionals. Universal conscription today commits the whole of a nation to the war effort. The old principles are indeed still valid but modern warfare cannot meet the requirements of traditional moral teaching regarding war. The overwhelming destruction of warfare today makes it cease to be a proportionate means of solving international conflicts. Hence such theologians as Ottaviani maintain that it is altogether forbidden.

Ottaviani is speaking of offensive warfare. The author admits that legitimate self-defense cannot be outlawed, but defensive warfare must be carried on within the limits of good morality. The author is of the opinion that the use of the atom bomb cannot be justified. He believes that moral theologians have considered this problem too abstractly. Why say that mass weapons (the atomic bomb and *a fortiori* the hydrogen bomb) are not destined for the killing of innocent people when *in fact* and *in intention* they do kill multitudes of non-combatants? The bomb dropped on Hiroshima had by its nature to kill unarmed non-combatants, women, old people, etc. This is murder in the strict sense.

The present reviewer would be inclined to agree with the author that the bombing or Hiroshima was objectively immoral, but rather because from the vantage point of history it seemed unnecessary. I would hesitate to say that it was intentionally destined to kill innocent people. But even if it were so destined, although one could not condone the bombing, neither could one generalize from it regarding the objective morality of atom bombing. Perhaps such bombing necessarily involves the loss of innocent lives; but moralists have always held that one can prescind in intention from bad effects, however certain or necessary these may be, when there is an equally important good to be accomplished. If every act which necessarily involves the death of an innocent person must be considered immoral, moralists will have to re-examine many other problems.

What if a godless aggressor nation should use nuclear weapons and the peace and welfare of all peoples can be preserved only by effective counter-measures? While he admits that other moralists hesitate to outlaw nuclear defense, he maintains that even in this situation the use of nuclear weapons must be renounced. To the objection that this position shows more concern over physical damage than moral damage he answers that war especially today, does more harm than good to moral life. The only recourse in

the above situation would seem to be trust and confidence in Divine Providence.

The author devotes a lengthy section to the conscientious objector. He treats the subject both from the viewpoint of the state and that of the citizen. He is opposed to universal conscription and seems to favor the opinion that it is only a penal obligation where it exists, although he clearly acknowledges an obligation to serve one's country in time of danger. The citizen *may*, of course, serve in the armed forces except in an unjust war. Practically speaking, this would limit military service today to a war of defense. The author does not advocate an all-out pacifistic position but he does feel that the area for conscientious objection is much broader than has been exploited in recent wars and that the ordinary citizen is in a much better position today to judge for himself the morality of a current war than in former times.

The reader will find *War and Christianity Today* a thoughtful and stimulating book, although it may not be altogether clear to him at times just where the author stands on some of the questions discussed — John R. Connery, S.J., West Baden College, West Baden Springs, Indiana.

Sisters Carry The Gospel

by Sister M. Marcelline, O.P. of the Maryknoll Sisters

Maryknoll Bookshelf, Maryknoll, New York, 1956, $1.50.

THIS is one of those World Horizon Reports, which are carefully edited studies on current topics of world interest, prepared for general readership and background information for use in social study, history and religion classes. It tells about the Kaying (China) technique developed by the Maryknoll Sisters under the guidance of Bishop Ford. The presentation is scholarly but of refreshing simplicity and clarity.

The title is intriguing. So women will be silent in the church no longer but will preach the Gospel.

Not so. Under the direction of Bishop Ford those Maryknoll Sisters who came to Hakka Land in 1934 were indeed to engage in the evangelizing of women, exclusively, to the exclusion of directing schools or institutions of charity or the care of the domestic arrangements of the pastor; but they were not to preach but to carry the Gospel. They would do parochial work under the immediate authority of the pastor, according to the rules of their Order and the regulations of the Ordinary. Their life would be strictly missionary; visiting Catholics and pagans in their villages, catechizing catechumens and new converts and preparing them for the reception of the Sacraments, directing catechumenates of women and other group activities, such as sodalities.

This study fills one with admiration and missionary zeal. It ends in a note of sadness. Bishop Ford died in prison in 1952, a victim of persecution. But, as he wrote to his missionaries in 1949: "This world-wide persecution of the Church . . . may in God's good time be a rebirth of the Faith in

all nations. If we share in His passion, we shall also share in His resurrection."—W. Herbst, S.D.S., Jordan Seminary, Menominee, Michigan.

The Priest's Ceremonial

by Rev. Joseph W. Kavanaugh

Benziger Brothers, New York, 1957, $3.50

ANY handy reference book of bare essentials in ceremonies can at best make a very minor contribution to good ceremonies. By its own admission in the foreword Father Kavanaugh's *The Priest's Ceremonial* has been placed in that class.

A handy reference book is supposed to help those priests who cannot spare enough time to study a ceremony in detail. The details lacking in the book the author expects to be filled in by an expert master of ceremonies. This is a tribute to all masters of ceremonies, but not a tribute to good ceremonies. There is still no substitute for a thorough previous study of ceremonies by the priest assigned. To skim over the bare essentials will leave the minister hopscotching all over the sanctuary because he will not know what to do between "essentials."

For example, if the instructions of this book were carried out in a Pontifical Mass, there would be one solid Mass of tangled chasubles, dalmatics, tunics, and copes as all arrive simultaneously for the prayers at the foot of the altar. Traffic control forms a large part of good ceremonies.

A master of ceremonies, regardless how expert, cannot take time to tell each minister the "what" of the ceremony; even the best can only tell him "when." The minister must know the "what" and he cannot learn this from a handy reference book.

In the pontifical section mention could have been made of the slow disappearance of the practice of having the first Assistant Deacon remove the Bishop's mitre. It has become a rather general practice of having the Bishop's master of ceremonies handle the things that pertain to the Bishop. This custom almost eliminates the distinction between the first and second Assistant Deacons.

Until reading it in Father Kavanaugh's book, I had never heard of the use of "Benedicite, excellentissime ac reverendissime pater." The customary "Benedicite, pater reverendissime" seems to suffice. Neither does he tell the one who incenses the number of swings he is to apply to whom; he probably leaves this to the master of ceremonies.

The one section dealing with a Pontifical Mass at the faldstool is most welcome. The book is worth the price for this section alone, and also for the rundown on the new Holy Week ritual.

Other sections are not so clear, especially the one on Confirmation. I admit I had extreme difficulty following the ceremony with the directions given; in fact I had difficulty recognizing it.

Yet I admit that this is a brave attempt at something this country needs, a ceremonial for priests incorporating singular American customs, thus encouraging some uniformity over the land. Perhaps

the second revised edition will accomplish this, by eliminating the defects, which are probably ninety per cent local ground rules, and finally to come out with a complete and dependable book of ceremonies for priests. — Jacob C. Shinar, J.C.L., Pittsburgh.

The Victory Of Father Karl

Otto Pies, S.J., translated from the German by Salvator Attanasio

Farrar, Straus and Cudahy, 1957, viii & 210 pp., $4.50

FATHER Karl was Karl Leisner, a deacon ordained to the priesthood in Dachau concentration camp. Father Pies was a fellow-prisoner. The heroic newly-ordained priest offered, besides his ordination Mass, only one other Mass before his death, which occurred (after the liberation) within eight months of his ordination. The life story of this young man, who had to leave the seminary as a deacon to go to a tuberculosis rest-home and who was wrenched from there to be buried alive in the brutal prisons and horror-filled concentration camps of Nazi Germany, is certainly one that should be told. Perhaps it has been told in Father Pies' German work. I have no way of knowing that, although I would judge that even the original may be overloaded with too much unimportant *juvenilia,* may suffer from a failure of focus.

Farrar, Straus and Cudahy has issued a volume which cannot be considered a credit to its editorial alertness. If Karl Leisner's story is worth an English rendition (and certainly it is), the publisher ought to have seen to it that the translation was made by someone who could handle English idiom. There is an introduction to the book signed by "Prelate Pfanzelt." The text tells us that Karl's "family, to which a daughter was added, stayed at Immenstadt." Elsewhere we are told, in a quotation from Karl's diary, that he wore his "own lace shoes." The offices of various priests are made part of their names; e.g., "Pastor Stegermann," "Chaplain Vinnenberg," and "Regent Frank"; this may be good German but it is at best dubious English. Karl's ordination is frequently referred to as his consecration. Several times novices are called "novitiates" (I know the dictionary consents). There is mentioned a "Jesuit monk." *Tu es sacerdos in aeternum* is translated as "You are now a priest in eternity." First Fridays are (evidently verbatim) called "Heart of Jesus Fridays."

Poor Editing

Though it is conceivable that the publisher could not control the translator, FS&C could have seen to it that the book was decently edited. Its poor editing, even its evident lack of competent proofreading, shows up in the abundant misspellings and mistranslations of its Latin quotations. Surely someone in the publishing firm has enough knowledge of Latin to have caught *some* of the blunders! I have culled these: *fili delectissimi; conservatio sui in castitas perpetua et perfecta; Ecce, ego, quam vocasti*

me; Venite virtus Spiritis Sancti (translated as "Come forth power of the Holy Ghost."); *Mater hebebit curam; Ad sum* (two words).

All the translation difficulties are not Latin ones. In Karl's cryptic (to get it past the censors) letter in which he tells his parents of his priestly ordination he writes: "The official who presided at the ceremony [referred to as a wedding] came from the western front. Herr von Tabern graciously granted him a furlough and expressly sent him here." We are told in footnotes that the "official" means Bishop Gabriel Piquet, the ordaining prelate, and that "western front" means France. The next footnote tells us that "Tabern" means tabernacle. Obviously the footnote should refer to "Herr von Tabern," and its meaning should be given as "Our Lord." If a translator hesitates to depart from the letter of his text, editorial supervision should see to it that obscurities are made clear in notes. The German usage of identifying persons by initials is not satisfying to American readers. Not everyone knows what the term *Waffen* SS means nor what *capo* stands for. The term *Levitical Mass* is not a familiar one for a Solemn Mass (if that is what it means).

Editorial supervision should also have sought for and provided an explanation of how a prisoner who had all personal property taken away at Sachsenhausen was able "although it was forbidden" to take "his guitar with him from Sachsenhausen to Dachau." Also explained should have been these two apparently contradictory statements:

In 1943 when the extreme suffering was slightly alleviated and larger numbers of priests were shipped to the camp, there was a noticeable lowering of the inner fellowship, the religious striving and the Christian spirit of sacrifice. (p.118)

As the pressures lessened and large masses of Catholic prisoners from the occupied countries of Europe streamed into the camp (French, Dutch and Belgian priests as well) and were added to the old Communist prisoner corps of the camp, there developed an even more zealous and blessed sacerdotal activity. (pp.120-121)

There are other citable weaknesses in the book, but enough is enough. It is not gratifying to judge adversely a book whose subject deserves admiration. The inspiring Karl Leisner has been unfortunate in this uninspired account of his life. In this reviewer's opinion the blame for this fiasco rests squarely with the publisher. The book has been advertised as having an *imprimatur*. I can find none in the volume in my possession. Perhaps someone at FS&C with a savage sense of humor couldn't bear to "let it be printed." Unfortunately, it was. — Vincent T. Eaton, S.S., St. Charles' College, Catonsville, Md.

Sudden Splendor

by M. K. Richardson

Sheed & Ward, New York, 242 pages, 1957, $3.25

IF one were inclined to the engaging pastime known as going out on a limb, he might guess that

the M. K. Richardson who authors this study of the character of Mother Mabel Digby, of the Sisters of the Sacred Heart, is herself a religious and a member of that community. There is however no hint to be gathered from the volume itself that that is the case. The book is not so much biography either, as character-study, and it is done with loving care and wholesouled admiration for the subject.

However, the writer essays that rather difficult feat of painting a picture without any shadows; here everything is laudatory, even in the years before Mabel Digby became a Catholic, to the ire of her father and the consternation of a good many people who knew her girlhood. She ranged herself on the side of her angered father when her mother and elder sister entered the Church, and avowed for all the world to hear that she would never enter one of her mother's detested churches! Before she had done with it, she was herself a Catholic religious, and the author tells a graphic story of Mabel's conversion to the Faith.

It was one of those instantaneous ones that happen at times; she was lured by several of her companions into the presence of the Blessed Sacrament; she left the church avowing that she was a convinced Catholic and forthwith came into the Faith and not too long after, into the community of the Sacred Heart.

It was not an easy entry into religion, however; Mabel had more than one vicissitude to overcome before she convinced the necessary people that she had a religious vocation. Her mother was sure of it; so was Mabel herself; but at least one spiritual "guide" took a snap judgment the first time he saw the girl and told her pointblank that she had no vocation, and it required the intervention of a cardinal before the community would accept her, and even they had their misgivings.

Not for long; she seems to have been an exemplary religious from the first day; and she was soon in positions of influence and authority, one after another, till she was chosen Mother General. Her period of general government fell in dire times; she lived through the suppression and spoliation of the French religious communities under the infamous Combes about the turn of the century. She showed her mettle then, and the author here depicts her in admirable light, as she fought her battle, knowing it was a losing one from the start, with serene confidence that it was God's business after all and not hers to see to the outcome. For every house of her community closed in France — forty-six of them — she opened another one elsewhere in the world, some of them in the United States.

Always the reader is given the irresistible impression that the outstanding quality of Mother Digby is her down-to-earth common sense. In that respect — and another — she reminds one of the great Saint Teresa. That other one is the fact that they both were sure a hearty laugh out of one of their nuns was no detriment to high spiritual living. That and her marvellous womanly sympathy and understanding of other people are sufficient explanation of the

high esteem and the devoted love she elicited from a lot of people.

But admirable and readable as this study is, the biography of Mother Digby remains still to be written. The present author says he — or she — had access to documents and personal reminiscences which were denied to former biographers. But even so, the volume remains a picture of a character rather than a biography in any real sense. It may well serve as a first-rate introduction to such a biography; for all its virtues, it is not an adequate substitute for that complete life-narrative. It gets a trifle sugary at times, sentimentalized to a degree; but that is excusable where uncritical admiration and love drive the pen. — F. J. Mueller, Blairsville, Pa.

The Roman Catacombs And Their Martyrs

by L. Hertling & E. Kirschbaum, translated by M. Joseph Costelloe

Bruce, Milwaukee, 1956, pp. 215, $3.50

FOR professional reasons — and the word "professional" expresses far too little—most priests would be moved to pick up and examine any book concerning the Roman catacombs and their martyrs. They would expect such a book to be scholarly. And they might fear that it would also be dull, not that the catacombs are uninteresting, or that the lives of the martyrs are not filled with excitement and inspiration. It is just that — well, archeology is not most men's forte.

Some might recall, however, that there have been some fascinating books on archeology in recent years. And they might suspect that this one might be among them.

Such suspicions would be extremely well-founded, for "The Roman Catacombs and Their Martyrs" is nothing less than superb. The original book was the work of two Jesuit experts who are now teaching at the Gregorian University in Rome. The translation was done by a third Jesuit, Father Costelloe, who had the good fortune to live in Rome and to know both the authors and the catacombs well. Being an expert in his own right, and a facile writer, Father Costelloe has produced a book which is both clear and thoroughly interesting.

It begins with two rather general chapters on the exploration of the catacombs and on cemeteries. Then it considers in greater detail the facts concerning the tombs of the popes, martyrs, and the Apostles Peter and Paul.

The chapter which treats of the persecutions in Rome and its companion chapter, descriptively entitled "On the Way to Martyrdom," are particularly informative. They correct some popular errors concerning the martyrs, supplying facts in place of conjecture and proposing carefully reasoned conclusions in place of long-accepted wild guesses.

Naturally, the Sacraments of the Eucharist and Baptism get special attention, as does the art of the catacombs. But perhaps the most enjoyable chapter of all is the one called "The People of God." It presents with home-like intimacy a portrait of the day-to-day life of the early Christians.

The book closes with a consider-

ation of the Creed in the art of the catacombs. There is an appendix containing the footnotes for each chapter, and a useful index.—Raymond Gribbin, Baltimore.

Correspondence

The Shortage Of Priests

WHILE I will not deny that there is a shortage of priests, I think that mere honesty and a little American system will reveal that the shortage is not so great in certain parts of the country as habitual complaints would have us believe.

Much of the shortage is of our own making, because, let us face it, we are running our routine quite the same as was done in 1900, and because if a firm conducted its business as some rectories conduct theirs, those firms would be bankrupt long ago.

A parish, regarded by many thoughtful priests as one of the best conducted and productive of more fruit than so many others in its diocese, is a parish of almost 3,000 families. The pastor is more than 75 years of age, and he has two assistants. No one on the staff cries "shortage" because there is system to everything that is done.

The Official Directory of 1956 gives the number of American priests as 48,165, serving a Catho-

HELICON

sacred music

Affiliated with L. Schwann, Dusseldorf

- MASSES & MOTETS
  PALESTRINA • ANTONELLI
  CIFRA • CORDANS • KRAFT
  PEETERS • LEMACHER

- KYRIALE, ORDO MISSAE
  164 pp. OCTAVO CROWN
  GILT TOOLING VATICAN ED.

CATALOG ON REQUEST

HELICON PRESS, INC. 819 NOTTINGHAM RD. BALTIMORE, 29, MD.

Be comfortable with
OUR PATENTED
ATTACH-A-COLLAR ®

"T-SHIRT"

Your collar attaches easily, firmly, comfortably. Only the clerical collar is exposed when outer garment is worn. Nylon reinforced neckband for permanent shape.

Small—Medium—Large—Extra Large
3 for 3.95 $1.50 each

Neckband Shirts
HIGH COUNT (136x60)

Lustrous Finish
Combed Broadcloth
Sanforized
Mercerized
Pearl Buttons
Sizes 14-18
Sleeves 32-35

White 3 for 11.25
Plain or French cuffs 3.90 ea.
Black 3 for 13.75
Fly front—plain cuffs 4.75 ea.

Rabat Vests — Clergy and Altar Boys' Vestments

MAIL ORDERS ACCEPTED ON OPEN ACCOUNT.

Money-Back Guarantee

M. H. Pierce & Co.
Dept. P. Port Chester, N. Y.

MANUFACTURERS OF SHIRTS FOR THE CLERGY
SEND FOR CATALOG

lic population of 33,574,017. There are 8,995 full-time priest-teachers; 4,741 of this number being in the 26 archdioceses. A suggestion below will return to these figures.

The shortage of priests can be relieved by the following:

1. Discontinue Masses on Sundays in those mission chapels which by today's concepts are close to the Mother Church. Many of these were established decades ago when there was a considerable population settled about an industry. The industries have moved, the population has diminished, and the remaining people can find rapid transportation, or a parish bus engaged for the journey will take care of 40-50 persons, which is in many cases the maximum number at some missions four or five miles from the Mother Church.

2. Reduce wherever possible, the number of Sunday Masses. Some churches in large cities have 10-12 Masses. No more than two have every pew occupied. A check on many churches will reveal that they have 1-4 Masses on Sunday more than are needed. The convenience of the people can be respected, but priests should not be hoarded just to make a parish seem like a going concern while priests are badly needed elsewhere.

Dislocated Congregations

3. Some churches have added afternoon or evening Masses without dropping an early Mass. The result is that an extra priest is required for a Mass which, to a large extent, draws people from other parishes. This dislocation or flux creates a false impression of the

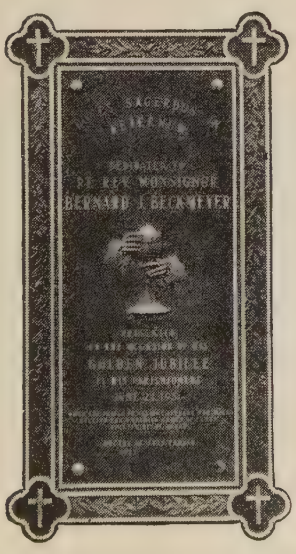
numbers of the faithful who must be accommodated.

4. In many instances priests holding official positions in the minor category really have only seasonal work, or have work of such nature that does not require full-time activity. Sometimes they reside in parishes which really do not require their Sunday assistance, and where each of 4, 5 or 6 priests offer one Mass on Sunday. At other times they reside in places which could well use their assistance throughout the week, except that the official assignment does not consider this.

5. What might be termed "prestige" staffs could be reduced. Important personages and once-thriving parishes hold on to staffs which are larger than the work or Mass schedule requires. Every diocese probably has several such places. The parish of 1957 is far different from that of 1920—large numbers have moved away, but the five-curate staff goes on. The Chancery gets a going-over if the very suggestion to reduce is made.

6. Churches in the business district which serve a most fruitful purpose during the week and on holydays as a rule do not need the large number of Masses they have on Sundays. Priests could be released for assistance where they are needed for Sunday Masses.

7. A more systematic method of measuring a parish's need can bear fruitful results. Two parishes may have the same number of



Imperishable

BRONZE MEMORIALS

HAND-TOOLED cast bronze plaques and plates by NEWMAN are designed with the artistry and dignity vitally important in Church tablets. Fr. Oswald Gasper, O.F.M., of Quincy, Illinois writes: **"I am greatly pleased with the beauty and expert craftsmanship."**

PLEASE WRITE for our 18-page Tablet Catalog, illustrated in colors and featuring products obtainable at lowest prices consistent with workmanship equal to the finest.

For listing 200 or more names of donors for posterity, you will be interested in the NEWMAN MEMORY BOOK . . . an all-bronze memorial at an attractive figure.

NEWMAN BROTHERS, INC. EST. 1882

680 W. 4th, Cincinnati 3, Ohio

families; one, however may have several institutions to care for, there may be a heavy population of older people, with more sick and Communion calls, more burials, wakes, Funeral Masses, more people of marriageable age, bringing a heavy burden of instructions. Often, however, these factors are, it must seem, not counted in designating either the number or type of assistants.

8. There should be better use of competent and generous help offered by the laity for tasks which the priest can properly supervise, while allowing him more time for those tasks for which there can be no substitute. In this way two priests can often do what three had been doing, much of it work that can be done with great skill by laypersons.

9. In some dioceses there is a high percentage of priests who are full-time teachers. These men work hard, putting in long hours as a rule. In many instances, however, without imposing undue burdens upon them, they could help with sacred duties better than is often the case. In their case it seems often that they are full-time teachers, while their sacred Ministry is not sought in places where they live or in places within reasonable reaching distance. More than one-sixth of the entire U. S. clergy are full-time teachers. Certainly some percentage of this large segment is not being used systematically for sacred functions where help is needed.

Distributing Confessions

10. Saturday-holyday confessions can be lightened to the advantage of priests and penitents by having confessions every morning at Mass time and for one hour or so one afternoon and/or one night a week. This will distribute work and make unnecessary the extra priest who seems to be needed to take care of the "crowd."

11. Let us be honest too. How many priests put in, not an eight, but even a six-hour day? To get six hours of "work" many of us will put all kinds of pieces to-

More bulletin boards used each year, order

"THE SIGN OF TOMORROW"

The All-Metal "Neon Bulletin Board" is for your church, city or country. The entire bulletin board lights up at night. IT IS A REAL AND LASTING MEMORIAL.

Specifications 62" x 38½" x 8½". Closed waterproof front. Back removable, no hinges, locked when in place. Standards are 2½". Four feet for ground base. Name of church and pastor on frosted glass, white neon flows behind it. White or soft blue invisible neon around face, inclosed. 216 black 2½" letters, also 36 words mostly used. Finished in black, brown, green, and silver gray smooth ARMORIZE. Automatic Tyme Clock to turn neon on and off. Complete for installing.

Perpendicular, Horizontal, Square, Twin- or Double-face Styles. Semi-gothic, Pointed, Dome or Rectilinear Tops.

For wall, standards, encased, pillar or installation desired. ARMCO Steel in Standard, or beautiful COPPER in DELUX BOARDS.

20 YEARS OF SATISFACTORY SERVICE

THE NEON BULLETIN BOARD

Offfice and Factory
P.O. BOX 67, RICHMOND, INDIANA

gether — instructions, wakes, morning Mass, etc. But do we pick a typical day to convince ourselves how rough we have had it, or do we base our complaint for overwork on one of those occasional days when everything can happen? We may even be tempted to count in meditation and Office time as part of our "work." But we forget about our parishioner who says his prayers too, often takes more time than we do going to Mass. He may have to ride an hour each way to and from work. And how many priests in overstaffed parishes get away for a week or so four or five times a year? While others have never been away overnight in 15-20 years other than during the summer vacation.

Is there really such a shortage in our bigger cities?

Sincerely,
Litotes

'Collectio Rituum'

WITH all the furore about the "Collectio Rituum" and its revision, we must not forget that it has already made a profound impression on the laity. At least my experience has shown that they appreciate the sacramental forms when they comprehend them.

However, a few revisions are in order and I am wondering if this would not be the time to do something about an old bugbear: the problem of convincing doting parents, especially mothers, that they must bestow a saint's name on

FATHER! CAN WE HELP YOU SOLVE YOUR VOCATION PROBLEM?

If delayed vocations without Latin training are part of it, we CAN help. The Salvatorian Fathers at Jordan Seminary offer accelerated courses in Latin and kindred subjects to prepare young men for the DIOCESAN OR RELIGIOUS PRIESTHOOD.

Very Reasonable Tuition.

For information write:

THE REGISTRAR

JORDAN SEMINARY

Menominee 4, Michigan

their offspring. It seems to me that if we inject something of the "saints" personality into the Ritual, it might be more effective.

As things are now, the priest asks "What is your name?" The patrini respond "John," "Mary." I would suggest something like this: "This child takes St. John the Evangelist for his patron saint"; or, "This girl claims Our Blessed Lady's lifelong patronage."

Something like this might have saved me an embarrassing moment some years ago. During my first years as a country pastor, I had occasion to remonstrate with a good lady who wanted a pagan name for her firstborn.

"It is not a saint's name," I pleaded.

"And how do you know the little darling won't be a saint?" she rasped.

I was floored.

Sincerely
C. M. Brink
Paxico, Kansas

'The People's Language'

WHILE we agree in general with your pointed and even amusing comments on "Ecclesiastical English" (June, 1957, "The Language of the People") we must at the same time admit to being mildly shocked at your ruthless condemnation of such poetical cries as "Who will give water to my head and a fountain of tears

INDIVIDUALIZE your Church offering envelopes

Let us reproduce your Church picture attractively on your offering envelopes. Pride in your parish Church is a great incentive to liberal giving.

WRITE FOR COMPLETE INFORMATION.

Catholic Envelope Service
P. O. Box 125 Chester, West Virginia

A genuine O'Neill rosary

HAND-MADE BLACK ROSARIES
of special construction for lasting use

$1.25 each *$15.00 per dozen*

O'NEILL ROSARIES

2259 Massachusetts Avenue — North Cambridge 40, Mass.

to my eyes that I may, day and night, weep for my sins . . ."

Admittedly such poetical transports resound with latinisms (which in today's movement towards the vernacular appears to be a particularly heinous *lapsus linguae*), but must we absolutely frown on everything that is flavored with medieval or ancient poesy?

Even so, distaste for obsolete terminology ought never to blind us to the *actual* meaning of words and expressions. Now the word *alone* (a very good Anglo-Saxon word, by the way, current in up-to-date usage) is a perfectly harmless little adverb (as well as adjective) meaning *only, solely, simply, exclusively.* How then can you say it is too deep for a priest when the author of the Way of the Cross exclaims: "Let the world be crucified to me, that I may live alone (*only, solely, simply, excusively*) for Thee, O Jesus?"

"Her most chaste spouse!" You ask who were the other spouses? A pox on it! Have you never heard of the superlative absolute? Or have we forgotten that there is a difference between *the most beautiful woman* and *a most beautiful woman*?

Again, we say, we agree in general with your observations, but object to having the pious cliches of Ecclesiastical English and the stock phrases of theological texts called just so much gibberish and jargon, gobbledygook and pious patois. Don't blame diminishing attendance at the Stations on the "unreal and stilted jargon." Admit rather that we have progressively permitted our Catholics to

RELIABILITY

ST. BARTHELEMY CHURCH,
Montreal, P. Q., Canada

The contact bars of the first electro-pneumatic consoles were made of platinum. Later, silver was found to be an excellent conductor of electricity with no action failures. Today, all manual and pedal contacts of Casavant organs are made of sterling silver, no substitutes being used.

Casavant Frères LIMITED

Designers and Builders of Organs and Church Furniture

ST. HYACINTHE, P. Q. CANADA

NOWILTEX COLLARS

NEVER NEED LAUNDERING

Fresh as Linen — Outwears Linen

These are the advantages of our waterproof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX." Ask your Catholic Goods Dealer or write us for literature.

The Parsons and Parsons Co.
Est. 1879
Dept. B, 413-415 Huron Road
CLEVELAND 15, OHIO

get farther and farther away from the realm of the spiritual, with all its special language frills, as we have insisted on getting more and more down to earth. Maybe we should even cut out of the Bible those parables and other forms of simile which no longer have meaning today, like the vessels of purification after the manner of the Jews, at Cana.

Sincerely,
Luke M. Ciampi, O.F.M.
Bronx, New York

Father Luke does not explain the meaning of "water to my head" nor "let the world be crucified to me." Are we the wood to which the world is nailed? If so, it is the world that is suffering with Christ. Or is the world perhaps the wood to which we are to be nailed? If so, it should better read "let me be crucified to the world." As stated in last month's editorial, it is rather confusing, Father Luke to the contrary notwithstanding.—Editor.

Correptio correptionis

REFERRING to THE PRIEST, June, p. 418, "Canadian Holydays"—

The Feast of the Assumption is not a holyday of obligation in the Province of Quebec. It is solemnized on the Sunday following.

Sincerely,
J. W. D.
Beauharnois, P. Q.

COLLECTION ENVELOPES

Exclusively Catholic!

Write today for your free sample packet and price list.

Our Sunday Visitor, Inc.

HUNTINGTON, INDIANA

It lights in the censer and is "DISHED" to hold the incense. Economical, too!

Self-Lite Charcoal

A Surfeit Of Requiems

FATHER Marbach's answer to a query in the May issue of THE PRIEST provokes me to follow up the discussion. His reply that "a Mass for a deceased person should be in black vestments if allowed by the liturgy of the day," is certainly conformable to tradition and practice. However, it seems to me that the issue is not closed and, in some places at least, needs some deeper thinking.

In this archdiocese, it is customary in most parishes that the Requiem Mass is said on *every weekday* in the year, except doubles of the 1st and 2nd classes, and a few other privileged days. There are parishes where the ordinary morning sees eight consecutive Requiem High Masses!

I ask therefore:

(1) Is it the mind of the Church that only great feasts are worthy of being celebrated at Mass?

(2) Is it the mind of the Church that a priest's office should be different from the Mass, 250 days in the year.

(3) Is it the mind of the Church that the faithful who are generous enough to get up for weekday Mass should be bored stiff by the constantly repeated Requiem?

(4) Are we ordained priests to offer Mass *only* for the dead—or do the living deserve some consideration, too?

Any layman intelligent enough to use a daily Missal wonders why most of it is left unused, if he

from Oberammergau

Crucifixes—Statues—Stations—Crib Sets masterfully executed

Please write us your wants. We will send photos and original sketches with prices. Your complete satisfaction is our goal. We welcome YOUR correspondence and patronage.

Hans Heinzeller

All Requests and Orders may be directed to Mr. Frank A. Trepani, LITURGICAL IMPORTS, LTD., 45 Broadway, New York 7, N. Y. for assistance in ordering figures, corpus, stations, crib sets, etc.

HANS HEINZELLER,
OBERAMMERGAU
Breitenau 21 — Germany

follows the celebrant; he also wonders what the liturgical year can possibly mean to a priest who is content to don the black vestments, day in, day out.

It is all strictly legal, of course: the indult granted in 1859 still holds in at least ten unfortunate states of our nation. I actually envy the priest who put the question which Fr. Marbach answered. At least in his diocese, there is a stricter limit on the use of black!

In Christ,
Rollins Lambert
Chicago

Procedure At Weddings

REGARDING the recent inquiry about the proper position of the father of the bride at the ceremony, I have been using a little diagram put out by the Rev. Dr. L. Rumble, M.S.C. I believe it can be had by contacting Radio Replies Press, St. Paul, Minn.

This diagram shows the positions of all participants in the procession to the sanctuary. It also gives the positions of all when seated both within and without the sanctuary. It is taken in the main from Emily Post.

Sincerely in Christ,
Charles M. Brink
Paxico, Kansas

Another Scottish Martyr

"THIS present reviewer knows offhand of only one martyr (of the Scottish Reformation)—Blessed John Ogilvie . . . ," writes R. G. (Richard Ginder?) in his able sampling of Thomas Collins' *Martyr in Scotland* in the May issue of THE PRIEST.

This correspondent wishes to mention his late Brother, Father Francis of Aberdeen, Friar of the Trinitarian Order and Minister of Trinity Convent and "Kirk," sometimes called the Protomartyr of Scotland. The facts of his life are unknown, but his glorius martyrdom is recorded.

When Knox's "Ladies and Gentlemen of the Lord" rampaged about Scotland dispensing the gifts of their revolution, they found that the little church of the Trinitarians on the dockside at Aberdeen was too poor pickings to be either reformed or confiscated. The Dominican Church and the Franciscan Collegiate Church of Saint Nicholas were looted and reformed. But Father Francis was killed and his little church and convent were burned down about his remains. That a Trinitarian companion joined him in martyrdom is improbable. If my memory serves me well, Dempster is the only chronicler to bestow a companion on Father Francis and a shadow of the truth. His exaggerated account helped draw the curtain of oblivion over this humble friar's story.

Although driven out of England and Scotland and martyred in Ireland, the refugee members of the Grand Province of these countries kept alive the tradition of him they called "Saint Francis of Aberdeen." A picture of Father Francis exists somewhere in Italy today. In the days of the Refor-

mation in the British Isles it was venerated as the picture of a "saint." Today it is a relic of a forgotten friar and his little known testimony for the Faith in Scotland.

Yours in the Trinity,
William Kelly, O.SS.T.

St. Ann Rectory
Bristol, Pa.

Too Much Pressure?

I AM writing in reference to the note on "Children's Mass" which appeared in the "Currente Calamo" of the April issue, page 258. Father Murphy's manner of encouraging Communion among the children of his parish is not a method that should be advertised or looked upon with approval. I am refering in particular to the statement: "When any class achieved 100% and all its members went to Communion for four Sundays they received a beautiful crucifix for their classroom."

In regard to this question of checking on Communions, there is a very interesting and lengthy instruction from the Sacred Congregation of the Sacraments under date of December 8, 1938. This is a private instruction intended principally for seminaries and religious communities, but these directives certainly apply in all situations where we have daily or frequent reception of

Ryan-West

BANKNOTE COMPANY

Ecclesiastical Engravers & Printers

Write for brochure and specimens

Designers of Coats of Arms and Seals
Engravers & Printers to Bishops, Priests, Catholic Colleges and Institutions

Invitations, menus and programs for sacerdotal jubilees, centenary celebrations, episcopal consecrations and installations. College Diplomas and Commencement Invitations.
Christmas Cards of special design.

We shall be glad to suggest proper copy, design and format.

127 WATER STREET, NEW YORK 5
Telephone: WHITEHALL 3-9281

ADVERTISERS in this issue

Allied Brief Case Company 490

Calhoun Company, L. A. 486
Casavant Freres Limitee 555
Catholic Envelope Service Inc. 554
Catholic Mutual Relief Society 499
Char-Lite Mfg. Co. 556
Crow Wing Garments 496

Family Digest ..... 3rd Cover
Finn & Associates, Thomas R. 485
Fischer & Bro., J. 494
Francis Company, The Charles J. 495

Gold Company, Hugo A. 482

Heinzeller, Hans—The Woodcarver 557
Helicon Press Inc. 549

Jordan Seminary 553

Lawson Associates Inc. 491

Mahoney, Wielert & O'Brien 500

Neon Bulletin Board 552
Newman Brothers Inc. 551
Newman Press, The 492

O'Neill Religious Goods 554
Our Sunday Visitor Inc. 498, 556

Parsons and Parsons Company 555
Pantheon Books 488
Pierce & Co., M. H. 550

Revista Press 483
Ryan-West Banknote Company Inc. 559

Shreve & Company 489
S. V. D. Catholic Universities 493

Toomey Company, The R. J. 487, 497

Wicks Organ Company 481
Will & Baumer Candle Co. Inc. Back Cover

Correspondence

Holy Communion. This document is found in Bouscaren's "Canon Law Digest," Volume II, pages 208-215. The document is too long to quote entirely, but I would like to cite one paragraph which would apply very well to this case: "When Holy Communion is being received, all those things are to be avoided which create greater difficulty for a young person who wishes to abstain from Holy Communion, but in such a way that his abstinence will not be noticed; hence there should be no express invitation, no rigid and quasi-military order in coming up, no insignia to be worn by those who receive Communion, etc." page 214.

The application is quite evident. Can you imagine a young lad breaking the class record of 100% on that 4th Sunday? The social pressure would be far too great for the majority of the youngsters —the entire class is to be deprived of the award because *he* didn't go to Holy Communion on that Sunday! Although Father concluded with the comment that "the children seem to be more interested in the stamp on their cards . . .," this does not preclude the possibility of one or even many sacrilegious Communions.

I'll go along with Father Murphy's Mass attendance method, but certainly do object to the suggested method of rewarding a class for its 100% reception of Communion for four Sundays.

Sincerely in J. M. J.,
Richard K. Knuge, S.M.

Villa St. Jean
Fribourg
Switzerland

PROFIT *able*
for every parish!...

The FAMILY DIGEST

Reports from across the United States indicate greater success for *Family Digest* church door sales when the project is sponsored by the parish Rosary Sodality, Christian Mothers' group or other sodality. Buy copies at 15c each, sell them retail for 25c.

MORE Parish Profits THIS Way!

Recommend sponsorship of *The Family Digest* church door sales to your parish's most active women's group . . . and make 100% cash profit on each copy sold! Cash profits for parish causes or for the sponsoring group's favorite project.

Use this order form to get a sufficient number of copies of *The Family Digest* to supply the demands for this increasingly popular Catholic family magazine at your church door one Sunday each month.

You make 100% cash profit on every copy you sell!

THE FAMILY DIGEST, Huntington, Indiana

Enter my **NEW** order for.....copies monthly at 12½ each. Increase my order from ..... to ..... copies per month.

NAME .....

ADDRESS .....

PARISH .....

CITY..... ZONE..... STATE.....

Entirely **new!**

WILL & BAUMER

GAS CANDLE LIGHTER

Here's the first new improvement in candle lighting technique in over 2,000 years!

Instead of a waxed taper, Will & Baumer's new Gas Candle Lighter uses *propane* gas to light the wick. The flaming jet—adjustable to a length of three inches—instantly ignites the candle. Gone is the fumbling and uncertainty often associated with lighting high altar candles. Even if wicks are hidden from view, bent or broken, the high heat intensity of the gas causes immediate combustion.

This unique new gas lighter is completely safe in trained hands. Several built-in safety features make this new gas type lighter far safer than old style lighters. Normal precaution is all that is necessary. Wall holder equipped with lock and key prevents the curious and unauthorized from tampering with the lighter.

Lighter is furnished complete with disposable gas cylinder, holder and three replacement cylinders. Each cylinder holds enough fuel for approximately 15 hours of burning time.

For further information, see your Will & Baumer representatives, or write direct.

The Pioneer Church Candle Manufacturers of America

Purveyors to the Vatican by Appointment

Will & Baumer
CHURCH CANDLES

Syracuse
Chicago

Boston
Los Angeles

New York
Montreal